

# THE CONGREGATIONALIST

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### UNFORGOTTEN.

BY SUSAN COOLIDGE.



HERE the long pastures skirt the bay  
And sober-eyed New England keeps  
The leisure of its old-time way,  
Among her buried kin, she sleeps.

Blown o'er by winds or heaped with snow,  
That little mound and headstone rude  
Is all that marks for us below  
A flower of sweetest womanhood.

Twenty swift years of sun and shade  
Have fled past, half unperceived,  
Since her delightful presence made  
Our lives seem worthier to be lived.

The dust of days, the sands of years  
Have hidden her fair memory deep,  
And eyes once blind with bitterest tears  
Have long forgotten how to weep;

And death and love and life have whirled  
To orbits new and strange since she  
Who was the heart of that old world  
Made room for these changed things to be.

Past her still resting-place all day,  
With rush and flash and resonant roar,  
The tide of travel takes its way  
Along the bay-indented shore.

Shrill sounds the flying clamor, blent  
With softer surge of dim-heard surf,  
Across the orchard closes sent  
To break upon her graving turf.

And hearts that loved her once speed fast,  
Idly intent on shore and skies,  
Nor turn to give a look or cast  
A thought toward her where she lies!

It is the usual lot! We live  
Too strenuously for long regret,  
Too occupied and taxed to give  
Our minds to perished pain; but yet,

Borne on the vibrant, clanging wheels,  
I never pass that half-seen place,  
But flashing o'er my memory steals  
The vision of that sweet, lost face;

And my heart whispers low to her.  
Across the distance dim and chill:  
"Sleep softly, dearest, do not stir,  
I love you—I remember still."

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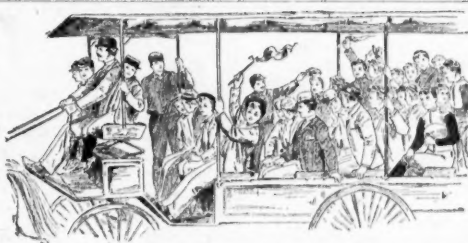
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# THE CONGREGATIONALIST

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Single copies of either number, 4 cents; 10 copies, 25 cents; 25 copies, 50 cents; 100 copies, \$1.25, postpaid. Subscriptions are taken for the series for 15 cents.

**T**WO views are given of the recent strike on other pages of this issue. One represents the citizen who would preserve the public peace; the other the workman who sought to protect the interests of himself and his fellows by joining an organization which drew him against his will into a strike resulting in the loss of work and home. That working men have the right to form organizations is admitted. That they will do so is certain, since they have to deal with great corporations and trusts. Must these opposing organizations be left to their fierce destructive duels while the public, the far greater third party and the greater sufferer, can only stand by and see that the rules are faithfully observed? We believe that organizations of labor as well as those of capital should be placed under legal restrictions, and that the relations of both parties should be so guarded that the rights of each and of the public also may be protected; and we believe they can be. The appeal of the working man to the public for justice may not be unheeded. It is best for all parties concerned that the right or wrong of his contention should be peaceably, competently determined. To

what extent the verdict should be, or can be, made law is an open question. Principles are seldom pressed to their utmost when applied as laws. Often a candid and evidently wise judgment, clearly expressed, has the force of law.

While the troubles between labor and capital are discussed on every hand, the pleasant relations which exist between them are seldom mentioned. The express companies furnish some illustrations of amicable conditions which probably are duplicated by scores of business organizations but seldom described in the newspapers. The United States Express Company, which employs 10,000 men, has not had a strike during the forty years of its existence. In the recent great strike at Chicago every employé stood faithfully by the company, and every one has received a present as an expression of appreciation of their loyalty. The Southern Express Company has had only one strike in its history, and that was quickly settled. Every loyal employé knows that his faithful work will be appreciated, and that his employers take a personal interest in him. The company is his friend. What the country needs is more business organizations which aim to train up employés who take pride in the company to which they belong, and feel that they have good reason for making its interests their own. Such a policy is not only humane and honorable, but it is also the wisest from a business point of view.

This year twenty-seven governors of States are to be chosen and a large number of other officers to whom the public will look to devise efficient remedies for present troubles. The cause and cure of the hard times will be definitely pointed out in party platforms and speeches, and men will be nominated who are confident that they know the disease and how to apply the remedy. The Prohibitionist says alcohol is the chief cause. The bimetallist lays the trouble to the demonetization of silver, which has depressed the value of things produced without lessening the cost of production. The socialist finds the remedy in overturning the social system. The Democrat has found the worm at the root of prosperity in the protective tariff, and the Republican finds it in Democratic misrule. The A. P. A. sees it in the plots of the Roman Catholic hierarchy, while others find it in the tyranny of trusts and corporations or in irresponsible organizations of working men. In the presence of so many doctors perhaps the humble Christian of only ordinary intelligence may be perplexed as to which cure for the ills of the body politic he shall rely on. Then let him reflect that, if he could have implicit confidence in the integrity of those to whom he must trust his money and the affairs of local and general government, he would go on with his business in peace and courage. Let him firmly resolve in the strength of God to be himself worthy of such confidence; let him

hang up the Fifteenth Psalm as his motto, and give his influence as far as possible for the election to office of men of the character there described, and he will have come as near to finding the cause and cure of hard times as can be expected of the average citizen. As Whittier sang:

The home-press'd question of the age can find  
No answer in the catch words of the blind  
Leaders of blind. Solution there is none,  
Save in the golden rule of Christ alone.

The completion of a union Hebrew prayer-book as announced at the recent Conference of Jewish Reformed Rabbis marks an important forward step in the modernization of Hebrew worship. In the strict orthodox synagogues the Hebrew tongue is used to the exclusion of all others. In the liberal synagogues, with the new book, by far the larger part of the ritual will be in the English tongue. Here is a curious and interesting example of the repayment of a debt after long centuries. The Jewish synagogue was the model for the New Testament church and now the liberal Jewish synagogue is remodeling itself on lines in part suggested by the Christian worship about it. The use of prayers in the vernacular and of modern music, the mingling of the sexes, the employment of the methods of the Sunday school and, to some extent, the change from Saturday to Sunday for school and worship tell of this modern influence which the church has exercised upon the synagogue.

## A RENEWED APPLICATION OF CONGREGATIONALISM.

The recent action of the Pilgrim (Massachusetts) Conference of Churches in dropping from its roll the Fourth and Fifth Churches of Chiltonville involves a principle so important that we rehearse the main facts in the case. This is, we believe, the first instance in this vicinity where a conference has withdrawn its recognition from a church because of its peculiar character and position in relation to the other churches.

The Fifth Church in Chiltonville was formed in 1862 by persons who had some years earlier seceded from the Fourth Church on account of a local quarrel, the circumstances of which are now largely forgotten. Each church has grown weaker with passing years, neither being able to maintain a pastor unaided. Repeated efforts to unite the two churches, whose meeting houses are only a few rods apart, have failed. At last, the long schism having become unbearable to the community, the Fourth Church last winter voted in favor of union, and proposed to the Fifth Church to join in calling a council to advise as to what ought to be done for Christian union in Chiltonville. The Fifth Church refused the proposition. Thereupon the Fourth Church called a council, which included all the churches of Pilgrim Conference except these two, with the churches of Brookline, Allston, West Roxbury and Brockton, and

a few individuals, and notified the Fifth Church of the coming of the council, with a copy of the letter missive. The council looked over the whole matter and proposed to the officers of the Fifth Church that the council should be made a mutual one, which proposal met with no response. The council then adjourned and sent two of its members, Rev. Messrs. A. H. Quint and Joshua Coit, to the Fifth Church to persuade it, if possible, to unite in a council, either the present or a new one, to consider what ought to be done for union. These brethren visited Chiltonville for the purpose, but the Fifth Church absolutely refused to unite in a council.

The council at an adjourned meeting advised that a new church ought to be formed by the Christians of Chiltonville, including members of each church and any others in the community not connected with these churches. This course was recommended to get rid of old complications and past dissensions on the records. The council strongly urged that the members of both churches unite in this movement, and advised that, should such a church be formed, it should be admitted by Pilgrim Conference to its membership, and that the other churches in Chiltonville be dropped from the roll. The Fourth Church voted unanimously in favor of the plan. Most of its resident members, quite a number of the Fifth Church, and a few belonging to neither church united to form a new one, to be called the Chiltonville Congregational Church. A council almost identical in its constituency with the former one was called for the recognition of this new church, which repeated the recommendation that it ought to be the only one in the village recognized by the conference and by Congregational churches generally, that thereby our body of churches might be freed from any further responsibility for this unreasonable schism.

Pilgrim Conference at its spring meeting considered this matter, which, according to its constitution, was laid over for three months. The conference appointed a committee which visited the Fifth Church in the meantime, but with no good results. At its recent meeting in Marshfield the conference voted, in accordance with the advice of the council, to accept the new church and to drop from its roll of members both the Fourth and Fifth Churches. This action was taken on a vote by ballot of forty-three to eleven, the eleven including six representatives from the Fifth Church. This action is a hopeful step in the development of Congregationalism, inasmuch as it recognizes the duty of the churches not to favor schismatic divisions, and shows an effectual method of procuring relief for the churches where such divisions have occurred. In this instance the churches of the vicinity acted, first, as an ecclesiastical council; secondly, again as an ecclesiastical council, in recognizing the new church and in advising our churches to recognize only that one in this limited village; and, thirdly, in the Pilgrim Conference. In the first two cases the churches acted in absolute unanimity, and in the third very nearly so. This action is also in entire harmony with the declaration of the National Council at Chicago that the churches of any locality possess the right of deciding their own fellowship. This right has now been newly and practically affirmed by the Pilgrim Conference.

### THE RISE OF THE SUMMER SCHOOLS.

The average annual vacations of school and college have been extended till they include more than one-fourth of the year. No other calling secures so much leisure as that of the teacher. It is not to be expected that men and women who value time should spend three months in idleness or recreation every year.

The long vacation had no sooner become established than the summer school seized its opportunity and entered in. It is mainly the growth of the last fifteen years. At first it was confined to Sunday school assemblies, reading circles and teachers' institutes. It chose rural retreats where it could combine recreation with study at pleasure. Chautauqua was the pioneer in this movement. But the range of studies to which it invited students constantly broadened till it became in name and largely in fact a university. Other assemblies followed in its wake and adopted many of its features. College professors at first looked askance at the movement, but soon began to join in it and to guide it. Then one university after another caught up the idea, offering their services to the people, till university extension is rapidly becoming an important department in our larger, as well as in some of the smaller, institutions. Students of the regular courses also in increasing numbers are taking advantage of the summer schools, and such institutions as Harvard and Clark Universities and the Massachusetts Institute of Technology are this year offering opportunities for as hard work as students care to undertake at any season. This movement has already attained proportions which will surprise those who have not closely watched it.

Especially significant is the interest taken in the great social and economic questions so vitally connected with the life of the people. The Plymouth School of Ethics is a conspicuous illustration, where able men have discussed, with profound study of historical and of present conditions, apart from all political or sectarian bias, the historical relations between church and state, the growth of labor organizations and their relation to the government, socialism and its practical working, and kindred topics which concern the happiness and usefulness of every citizen. Schools like this must tend to attract larger numbers, while reports of their doings will be widely read. Work of this sort gives added confidence in the ultimate success of democratic government.

Schools are maintained, also, in many places East and West, by the different religious denominations, and the subjects which occupy their attention are by no means confined to the peculiar religious views for which they stand. The Catholic summer school, on Lake Champlain, now in its third season, announces lectures on themes which are of interest to those who are not Catholics, and several schools of Protestant bodies, especially in the West, offer an extended range of topics.

While the university extension idea has been more thoroughly developed in England than in this country, the summer school has been but recently introduced into Europe. But the reports we give this week from Oxford and the Grindelwald Conference show its growing popularity abroad, and point probably to new developments of great importance. This popular interest in education, in which the college professor and student and the members of the

learned professions are joined with the people in a common movement to use the learning of the universities to solve the problems of religion, society and government which affect the life of all, is one of the most hopeful signs of the times. It will be regarded with a growing sense of its value and encouraged with increasing hope and confidence.

### RELIGIOUS BILLINGSATE.

The name of the famous London fish market long ago became a synonym for coarse and abusive language. But no one who listens long to the utterances of the fishmongers and cabmen of London, and the classes which they represent, can believe that they are as ugly and bloodthirsty as their talk implies. Profanity and vulgarity often are simply the effort after expression by persons of strong emotions and unenlightened consciences with a very slender vocabulary.

Religious billingsgate is a combination of ignorance, narrowness and piety excited by disagreement. Christians seldom use it, except in addressing their own brethren, either in religious meetings, in correspondence or through the press. The speaker or writer who resorts to it is embarrassed both by the meagerness of his own vocabulary and by want of confidence in the ability of his brethren to understand him. The harshest epithet he can find and the wildest assertion are too weak to give him confidence and calmness. If he is writing, he underscores largely his words and sentences. If he is to appear in print, his copy calls for double leads, italics, small and large caps, with headlines to match. He is haunted by the constant suspicion that even his screams will die away unheeded. Some newspapers which claim to be religious, especially those which advocate particular reforms, are constant illustrations of this feeling. They make up in a way by emphasis, epithets and arrangement of type their felt lack of force and reason.

Every religious newspaper, we suppose, receives more or less correspondence in which there is free use of religious billingsgate. The writers are not confined to one class or to one hobby. They are simply extremists, impatient of their impotence in speech, irritated by a lurking consciousness that sound reason does not support their theories and oppressed by the fear that they are not getting attention. We receive letters of this sort from extreme conservatives and extreme radicals in religious belief, from members of the American Protective Association, from prohibitionists, advocates of free silver and of extreme socialistic views, sometimes from friends or foes of particular candidates for office in church or state. We are accused of gross ignorance, oppression of the poor, sympathy with Jesuits, friendship with slavery and of being in league with saloons. Common epithets are "renegade," "coward," "hypocrite," "liar," "goldbug," "harlot of hell," and others which we forbear to name. Certain phrases in the prophets and the book of Revelation are especially frequent in this class of correspondence, and they are often applied to Christians generally and to the whole church. The user of religious billingsgate prefers the postal card in correspondence, probably because he likes to imagine that an interested public listens to his struggle for utterance. Not seldom a sneaking sense of shame impels him to conceal himself



under such signatures as "Veritas," "Patriot," "A Lover of Truth," "A Follower of Jesus." We have known one of these writers to append to his letter his honorary degrees without his name.

We have known persons who have been irritated by religious billingsgate, but we have never known any one to be frightened, convicted or convinced by it. If thoughtfully considered, it need not irritate. When it is anonymous, it ought never to be read. It is usually the outbreak of emotion so much stronger than the intellect that the unbalanced mind cannot keep within the bounds of Christian courtesy. Such brethren should be endured with patience and treated with kindness. We can say with confidence that no reply in kind to these letters has ever been sent from this office. But from the impulse to use religious billingsgate let us all pray to be delivered, for the habit once formed sticks as fast to the religious as does the habit of profanity to the irreligious.

### DOES CHRISTIANITY DEPEND UPON A BOOK?

Certainly not. Christianity means repentance of sin and faith in and service of God through Jesus Christ. It may exist in all genuineness quite apart from any book. There were thousands of true Christians before the New Testament had been written, and in the nature of the case the Old Testament, although capable of being of great value to them as to us, cannot have meant to them what the New Testament later came to mean. Indeed, there must have been many among them who knew it only by report, if at all. The belief, which often has been expressed, that Christianity depends upon the Bible is an error.

To say this, however, is not to depreciate the Bible or to underestimate its immense value to every one. It is the principal source of trustworthy information about Christ and His disciples, about the early churches and the experiences of those who composed them, and about the doctrinal and practical truths which are embodied in the Christian religion. The loss of the Bible would be the most terrible loss which the world could suffer except the blotting out of the knowledge of Jesus Christ Himself.

The fact of the independence of Christianity of any book, even the Bible, should not suggest and cannot excuse neglect of the holy book. The testimony of history has been uniform to the effect that reverence for and affectionate, prayerful study of it have been rich in blessing, and, that, apart from them, there is seldom, if ever, true spiritual prosperity for those who possess the Bible. Yet not even the Bible can safely be allowed to come between us and our Lord. It is usually thoughtlessness rather than deliberate intent which thus mistakenly exaggerates the importance of the Bible, and the evil often carries its own remedy. But none the less it is an evil.

The steamship *Miranda*, which has on board a number of professors and students from Yale, Harvard, Oberlin and other universities, collided with an iceberg off the Labrador coast and has put into St. John's, N. F., for repairs. No serious damage was done, however, and the ship was to proceed last Saturday on her way to Southern Greenland. The many friends of the tourists will be glad to know of their safe deliverance from accident thus far.

### THE WEEK IN REVIEW.

The fate of the tariff bill, as we go to press, depends upon the agreement of the representatives of the Senate and House, to whom it once more has been consigned, the Senate's representatives being unhampered by any formal instructions, though it is generally believed that they will insist upon the Gorman bill and refuse to concede any substantial changes to the House, which is by no means as unanimous as it was in favor of the Wilson bill. It is true that the return of the matter to the committee without specific directions to the Senate representatives to adhere unflinchingly to the Senate bill apparently was a victory for President Cleveland, but the meager number of votes which Senator Hill's amendments favoring free iron and coal received are a far surer index of the grip which Mr. Gorman has upon the situation in the Senate. The speech by Senator Vilas of Wisconsin in defense of the President was too superlative in its praise, too much the plea of a personal adherent, to have as much weight with the Senate or the country as it otherwise might have had. Senator Caffrey's speech defending his course as a senator from the great sugar producing State of Louisiana was valuable as showing how thoroughly he accepts General Hancock's opinion that "the tariff is a local issue." In this case Louisiana is bent upon being taken care of. The speech was more valuable, however, for the clear proof it furnished of the solicitude which Senators Gorman, Brice and Smith have for the interests of the Sugar Trust and their indifference to the fate of the Louisiana sugar producers or the millions of consumers throughout the country.

The judiciary committee of the House at last has favorably reported the Senate anti-lottery bill, which passed that body May 19. Now the question is whether an opportunity can be found for the House to vote upon the bill. The interest in the tariff adjustment is so great and the desire of the legislators to get away from Washington so intense that since the appropriation bills are out of the way the House will not be disposed to linger longer than absolutely necessary, and the enemies of this bill only need to interpose parliamentary stumbling-blocks in order to defeat it. That the House, if given a chance to vote on it, will agree with the Senate there is every reason to believe. The report of the Senate committee favoring the admission of New Mexico and Arizona as States seems to foreshadow their early admission, but scarcely at this session of Congress. The House did a wise thing last week when it legalized keeping the life-saving stations along the Atlantic and Gulf coast open from Aug. 1 to May 1. Last fall, after the terrible August storms when so many lives were lost, we added our indorsement to the demand that the life-saving crews be put on guard Aug. 1 rather than on Sept. 1.

The men selected by President Cleveland to act with Hon. Carroll D. Wright as commissioners charged with the duty of investigating the recent strike are both lawyers, and neither of them is widely known. John D. Kernan is a son of ex-Senator Kernan of New York State, and when Mr. Cleveland was governor of New York served for a time on its Board of Railway Commissioners, where it is supposed he gained some knowledge that will enable him to investigate intelligently. Judge N. E.

Worthington of Peoria, Ill., formerly sat in Congress and is now a judge of one of the Illinois courts. It is unfortunate that a profession which organized labor especially dislikes and denounces should have two representatives. It is unfortunate that no representative of some of the great trades or lines of commercial or industrial activity was selected. But the chairman of the commission, Colonel Wright, can be depended upon to see that the bottom facts are reached. The arrest of the men who are supposed to have tarred and feathered the adjutant-general of Colorado several weeks ago is welcome news that will go toward rehabilitating the State's good name. The men arrested are, strange to say, men who just before the outrage were representing the majesty of the law as deputy sheriffs. Mr. Debs and his associates are out of jail on bail, awaiting the decision on their attorneys' pleas for their exemption from trial on contempt of court. The withdrawal of a brigade of state militia from Chicago indicates that the authorities are satisfied that danger to life and property is over. But some of the conflicts between the strikers and non-union employes of the railroads since the withdrawal of the militia would seem to indicate that a mistake had been made.

The order issued by the Grand Lodge of the Brotherhood of Railway Trainmen directing that steps be taken by the subordinate lodges to expel from that organization all members who through sympathy participated in the recent strike of the A. R. U. shows that there are still a few conservative, long-headed labor leaders and organizations who believe that thoughtful vows taken in times of peace should be kept in times of storm. Many of the railroads in the West and here and there individuals in the East have, since the strike, compelled applicants for positions to sign some such contract as the following, which the receivers of the Atchison, Topeka & Santa Fé are using:

I forswear allegiance to all labor organizations and agree not to join any labor organizations nor to belong to any organization that can be in any way prejudicial to the welfare of the road.

Now it is quite natural that in the desire to avoid a repetition of such scenes as have been witnessed recently employers should take precautions of a rigorous kind, but it will not do to swing too far to the extreme of making the co-operation of laborers a bar to employment. While in these times it may be easy to secure a sufficient number of men willing to engage in labor on almost any terms, no such situation need be expected when normal conditions return.

And while this aspect of the affairs of the Atchison road is under consideration, it is far more necessary to consider seriously another set of alleged facts, whose effects, at home and abroad, if they are proved to be facts, it will be difficult to overestimate. An expert accountant, who has had much to do in exposing the rottenness of the McCleod management of the Reading Railroad, employed to examine the accounts of the Atchison road by those interested in a readjustment of its affairs, affirms that there is evidence to show that the Reinhart management have systematically misrepresented the amount of the earnings to the extent of a total of more than \$7,000,000, and disobeyed the interstate commerce law by giving rebates to shippers to the amount just mentioned.

It is quite natural that such charges should have compelled for a time a suspension of all efforts to readjust the affairs of the road. They apparently have given the finishing stroke to the tottering structure of the faith of European investors in American securities—witness the week's large shipments of gold, reducing our reserve to \$55,000,000—and they have justly called forth from such a conservative journal as we quote below sentiments with which we are forced to agree. Says the *Springfield Republican*:

That principle and prohibition of the interstate law is going to stand, whatever may become of its other features. And it is going to be enforced. Railway managers may as well make up their minds to this. If it cannot be enforced as things stand now, the government will take on a closer control of the roads. And if then it cannot be enforced, government ownership and operation of the roads will follow. That latter step involves great risks; but, great as they are, they are rather to be taken than to endure a private management of a common carrier system operated on the plan of mulcting the great majority of the people to make rich a small minority. We should like to know, then, whether the law is to be vindicated in the case of these Atchison offenders. . . . If knavery is to be considered an essential element in railway management, the people would just as soon, or rather, have it prosecuted by their own officials under the general weaknesses of government than by private persons for private ends. Unscrupulous capital is giving to socialism all the support it has in this country to-day.

The laying of a new Atlantic cable, connecting Heart's Content, N. F., with Valentia, Ireland, was completed successfully on July 27. It is the largest cable across the Atlantic and its conductor contains 600 pounds of copper to the mile, which means increased speed of transmission. It was laid by the steamers *Scotia* and *Britannia* and in only twelve days—a remarkable achievement. A contemporaneous news item, perhaps one of the first to come by the new cable, was the announcement of the celebration in London on the same date of the two hundredth anniversary of the Bank of England. The recent criticisms upon the conduct of its affairs have not shaken confidence in its essential soundness. The *Britannia* has beaten the *Vigilant* once more and the thrifty manager of the former boat has sailed over a course alone—while the *Vigilant* was repairing damages—and taken the prize. In Parliament the cabinet has decided to apply closure in order to pass the evicted tenants' bill, which is said to be so framed as to give compensation to every tenant evicted since 1879. The London dockmen at a mass meeting on July 26 hooted Ben Tillett, the labor leader, from the platform and deposed him. Tillett has been one of their most judicious and public-spirited leaders, and possibly he is not radical enough for his followers.

After long and fiery discussion the anti-anarchist bill has passed the French Senate by 205 votes to thirty-five and the Chamber of Deputies by 268 to 163. Most of the proposed amendments were rejected. Parliament has been prorogued and M. Clemenceau and M. Deschanel have fought a French duel, resulting in the scratching of the latter's cheek. Eastern Bulgaria and the neighboring region has experienced an earthquake with serious results. The Hawaiian people are reported to be making the best of the new government, which Minister Willis has duly recognized in the name of the United States.

There really is trouble in Corea between the Japanese and Chinese but just what has

happened, or is likely to happen, it is not easy to learn. Jealousy about trade, in respect to which Japan seems to have been gaining advantage in Corea, appears to be behind the disturbances. Some time since both Japan and China were conceded the right to send troops into Corea, should any serious outbreak occur, and, nominally in the exercise of this right, they appear to be taking advantage of a small difficulty, which was hardly more than a street row at Seoul, the capital, to try to secure a hold upon the country and to drive each other out. War has not yet formally been declared between them, but hostilities have begun and the Japanese have sunk a Chinese transport or two and have taken possession of the Korean king as a hostage. If a war ensues the treaty ports doubtless will not be attacked, for the European and American men-of-war will prevent that, and the lives of missionaries and other foreigners are not likely to be endangered. But business will be at a pause until peace is established. The Koreans themselves have only a few hundreds of soldiers, and those quite undisciplined, so that they can have little influence upon the result.

The prevailing opinion among those best informed—such as the members of the different legations and those merchants who have trade relations with the East—is that there will be no war of any consequence. And, in spite of the unquestionable superiority of the Japanese in military and naval equipments and of their more enlightened culture and their known bravery, it is believed by many that the enormous population of China and her dogged tenacity of purpose will give her victory in the end. Moreover, she is nearer than Japan is to Corea and can forward her troops more readily. But the good offices of several foreign nations as pacificators already have been offered to the two warlike peoples and matters may be arranged without further bloodshed. A part of the trouble probably is due to the fact that both Chinese and Japanese have been busy for some time procuring and learning how to handle ships of modern build and equipment, and that in each navy there are many men who are eager to distinguish themselves and ready to stretch a point or two in order to bring about a war. But it is to be hoped that peace will prevail.

#### IN BRIEF.

From many towns in New England we have received congratulations that our cover picture last week so perfectly reproduced the church in that town. In each case our friends were not far from right.

Boston police commissioners are forcing their subordinates to engage in two commendable crusades, viz., to discountenance and suppress, as far as possible, the visits of women to saloons, and gambling in the policy shops.

The *New York Tribune*, in its Personal column, recently stated of a successful writer of juvenile fiction that for his first and most successful story "he received the degree of D. D. from a prominent Presbyterian college." If this be not a libel on the college, it is certainly the *reductio ad absurdum* in the line of honorary degrees.

"I want to see the old theology vindicate itself in the forum of scholarship rather than in the forum of law," is the sensible wish of a Presbyterian clergyman who is conservative in theology but liberal in polity. Such, also,

is the prayer uttered by Rev. Dr. Denney in the discriminating paper by that Scotch theologian, which we use elsewhere in this issue.

The new constitution under which Hawaii is now governed forbids appropriations to sectarian educational institutions. This will, for a time, after Dec. 31, 1895, cripple many of the excellent academies founded by and partially supported by the Protestant churches, but it is a decision made imperative by the importunate pressure of the Roman Catholics for government subsidies.

Mr. Gladstone's many accomplishments appear to include singing, for it is related that once when the famous Dr. Guthrie was visiting the Duke of Argyll, Mr. Gladstone also being a guest, and Dr. Guthrie was conducting family prayers, there was no one who was able to "raise the tune" when the Psalm was given out until Mr. Gladstone volunteered. He is said to have done it very well.

The *Christian Advocate* has begun an investigation of the Keeley cure, soliciting from the 7,000 clergyman and 1,500 physicians who regularly read it frank and thorough answers to questions which it has carefully formulated. It is patent that such an investigation is needed, and that any decision arrived at after Dr. J. M. Buckley has sifted the evidence will have much authority.

The man who would surpass even the ordinary clergyman in wit must arise early in the day. A wag recently telegraphed to the moderator of the British Calvinistic Methodist Association, then in session: "Ladas has won." (Ladas is the horse that Lord Rosebery won the Derby with.) "You must have been mistaken; we are not the Church Congress," was the moderator's telegram in reply.

According to Mr. H. K. Carroll's article in the *August Forum*, on The Earnings of Clergymen, the average salary of Congregational ministers is \$1,047. And yet they continue to live in some degree of comfort, to give liberally to others and to educate their children. How do they do it? Not by following the advice of a labor leader, whom we heard say in Faneuil Hall that he had a poor opinion of a man who did not spend more than he earned.

It is a duty we owe to our readers in the vicinity of Boston to call attention to the remarkable series of lectures to be given in the Old South Meeting House on Wednesday afternoons at three o'clock from Aug. 1 to Sept. 19. To hear such men as Edward Everett Hale, William Elliot Griffis, Joseph Twichell, President Andrews of Brown University, Governor Greenhalge and others of like caliber lecture on such men as William Brewster, William Bradford, John Winthrop, Roger Williams, Thomas Hooker and their like will be a rare privilege.

The typography of the catalogue of the Santee Normal Training School and its program of graduating exercises would reflect credit upon any printing office in Boston. Yet they are entirely the work of the Indian boys in the school. The training of 200 Indian boys and girls every year in farming and the trades, in home duties and in general culture is skillfully done, as any one can see by looking over the courses of study and labor as laid down in the catalogue. In this great work the American Missionary Association ought to be heartily supported by the churches.

It is reported that though there were more than three hundred arrests made at Chicago during the strikes of 1877 none of the men arrested ever came to trial. It is to be hoped that this will not be the outcome of the arrests made there now. We do not believe it will be. Those now arrested are federal prisoners, and will be tried before United



States judges, who will have no political interest in their pardon. Prompt and just sentence on those who are proved guilty of setting aside the law will go a great way toward preventing the recurrence of similar disturbances either in Chicago or in other sections of the country.

It is refreshing in these days of multitudinous nostrums for the easy cure of poverty to hear such an utterance as that of Theodore Roosevelt at Chautauqua. Speaking of the struggles of the agriculturist he said: "The farmer must come to understand that no law passed by Congress can make a large crop grow where a small one grew before, and that the government, as such, cannot furnish the laboring man higher wages. These things must be brought about by hard labor and painstaking care on the part of the individual, by the exercise of his brain and his strong right arm."

"Reeking and sodden from its latest wallow in the debauchery of office, blinded to all sense of duty or responsibility, and made reckless by the lust for corruption"—this is the description of the Legislature of the municipality of Chicago found in the most reputable daily of that city in its issue of the 25th. Why? Because the city council, overriding a veto of the mayor, has passed an ordinance which freely gives to a gas company for a term of fifty years franchises worth thousands of dollars, with absolutely unlimited right to rip up and occupy every street and highway in the city. Many other equally vicious provisions justify the *Record* in saying:

Whatever disposition may be made of the measure, the one thing certain is that the damages it inflicts will be felt sooner or later by the taxpayers and voters. The interests of the latter have been sold out part and parcel. The shameful deal is closed, the trade completed and the public is helpless.

The *Wine and Spirit Gazette* says it voices the sentiments of the liquor dealers of New York and Brooklyn in saying:

We dare Archbishop Corrigan to enforce in letter and spirit the decree against the liquor traffic just issued by Mgr. Satolli, the papal delegate. Let the archbishop do it and watch the consequences.

The consequences would be many—a partially purged church for one and a somewhat depleted church treasury for another. Which? "Ye cannot serve God and mammon." Since the preceding was written the archbishop has accepted the challenge thus:

I have the honor to say that I loyally accept the principles laid down by His Excellency, Mgr. Satolli, both in the spirit and the letter. More than this, no Catholic can refuse to accept them. As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of duty. Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances.

The *Wine and Spirit Gazette* replies that it awaits with interest the practical interpretation of the last clause in the archbishop's reply. So does the public.

It was a common saying years ago that the immigrants who came to us from Europe were the very cream of the population—men of enterprise, or they would not break from their old associations; men of industrious frugality, or they would not be able to pay their way. The saying at the time was, no doubt, largely true, but modern methods of cheap intercommunication have changed the conditions of the problem, and, in connection with "assisted emigration," have sent us many restless and worthless emigrants. A recent widely published interview with a Belgian manufacturer—Frederick Hirsch—who is at present in this country, shows how it appears to an intelligent foreigner. He says:

I have observed in this country men of my own country who were never able to earn more than sixty-five cents a day in your

money receiving \$1.25 and \$1.50 and more a day, yet they are dissatisfied, and I am sorry to know that they are among the most riotous and lawless, especially, as I am informed, in the coal regions. I can in part account for this. They were the most undesirable of our population, little inclined to work, preferring idleness, and when they did work they were not able to earn much. It is this class that emigrated to this country, and they have been assisted away from home because they were a burden upon the industrious and provident people of our country. You have received the scum of our country. There they are undesirable; here they become a menace.

## STAFF CORRESPONDENCE.

FROM BOSTON.

### The Transit Bill.

Scarcely ever was action taken so hastily by any Legislature as that in favor of the Meigs-subway bill for the incorporation of the Boston Elevated Railway Company. The sudden transformation of the bill into a combination of two formerly rival systems entirely unlike compelled the adoption or rejection of both. As it stands, the bill provides for the erection of several lines of elevated railway through specified streets of the city proper and branch lines or extensions to outlying districts and suburbs, besides the construction of subways under the center of the city and to East Boston and the building and widening of bridges, if necessary, across the Charles and Mystic Rivers. The hope that the more careful consideration of the plan and the decisive vote of the people would make up for the insufficient attention it received in the State House was weakened when it was found that this final action on the bill was to be as hurried as the former. At this inconvenient season in midsummer, when many of those who know and care most about the measure are absent from the city, a special election was held on the 24th, with the result that an opinion was expressed by only about one-third of the whole number of registered voters, a small majority of whom favored the bill.

The original objections to the measure were many and protests were made by assemblies and by individuals before it was signed by the governor, but throughout the controversy the mayor gave it his strongest support. Whether the project will be carried out under its present supporters or whether the problem of rapid transit will be solved at all by it are questions of some doubt. A meeting of the incorporators has been already called, however, and it is hoped that the building of the road can be begun in a very short time. The two new members of the commission, appointed by Governor Greenhalge to execute the provisions of the bill, fortunately are men of high character and, in one instance, great executive ability and experience. They have such vast powers that it is pleasant to record this fact.

### Summer Students.

The growth of the Harvard Summer School in Cambridge seems to warrant it a place among the regular departments of the university. Year by year the school has become better known, and it has enjoyed a generally increasing patronage until this season the students number 402, the largest enrollment ever made and an increase of 101 over last summer. They come from all parts of the United States and in a few instances from other countries.

The Summer School first appears in the catalogue in 1874, when two subjects, chemistry and botany, were studied by thirty-six

students. The next year geology was added and the number of students increased to ninety-eight, which remained the largest enrollment until 1888, when four additional subjects were given, among them physical training. At the present time fifteen branches of study besides those at the medical school are offered, comprising twenty-eight courses in history, mathematics, philosophy, teaching, modern languages, physics, chemistry and physical training. Of these the latter three have always been the most popular subjects, and the last, consisting of practical and theoretical work, is the largest every year.

The school is intended primarily for teachers who desire to fit themselves for giving higher instruction, but students in the university who wish to anticipate certain studies may count them regularly for their degrees. Generally, therefore, the instruction is advanced, but some preliminary work is included. With a few exceptions the courses are open to women as well as to men, the tuition, as a rule, being \$20 for each course. The advantages of the school are probably greater than those of any other in the country. The library, the laboratories, the observatory, the museums, the botanic gardens and the gymnasium of the university are all accessible to summer students. Furthermore, the teachers include some of the finest of Harvard's professors and instructors, and the lectures on methods of instruction are free to all members of the school.

At the medical school practical and scientific medicine are studied, and the courses are of a clinical character, conducted in the hospitals and dispensaries of Boston by physicians and surgeons in regular practice. A course in horticulture is also given at the Bussey Institution, consisting of lectures and also exercises in the greenhouses.

### The Floating Hospital.

Probably no philanthropic enterprise was ever started in this city under more favorable auspices than the Floating Hospital. The plan was suggested by Rev. R. B. Tobey of Berkeley Temple—that tireless worker and enthusiast in all good works for others—and it is carried out according to the methods in operation in New York since 1874. In that city weekly excursions were made at first, but the success of the enterprise was such that a steamboat hull was purchased and has been used ever since. Six trips a week are now made and last year over 16,000 persons were carried.

The first trip was made on Wednesday of last week on a barge fitted out with hammocks, cots and other comforts incident to a harbor trip. Seventy-five sick babies, of all ages from two months to five years, with their mothers, were given a day of refreshment and change, which was thought to have saved the lives of several infants. Going almost exclusively from homes of poverty and want, the sickly children and disheartened mothers were given such delight and benefit by the day's outing as can hardly be imagined.

Each child was sent by a physician and in no case was a person with a contagious disease permitted to go. Several physicians and trained nurses were in attendance, and abundant supplies of sterilized milk and other necessities were provided. In the future excursions, of which three or four more will be made on Wednesdays following, a larger number will be accommodated, and it is hoped that sufficient means will be subscribed so that the trips may be contin-

ued through the summer. The committee, of which Mr. Tobey is chairman, deserves great credit for the marked success of its first efforts and merits the encouragement of all who can give assistance. Funds may be sent to Mr. Tobey at Berkeley Temple. The Seashore Home Association has shown its interest and sympathy in practical ways, and it is probable that next summer provision will be made for a seashore home in connection with the Floating Hospital.

#### FROM THE INTERIOR.

##### Western Chautauquas.

These have not fallen into "innocuous desuetude." Dr. Willard Scott of the South Church has carried his summer's work at Crete, Neb., successfully through, aided by such masters in lecturing as Dr. Duryea of Omaha and Bayard Holmes, M. D., of Chicago. The Monona Lake Assembly, near Madison, Wis., opened Tuesday with an attendance of more than a thousand, and bids fair to equal in interest its illustrious predecessors. Over in Michigan, near Holland Bay, the Macatawa Assembly furnishes a very tempting program. Rev. G. H. Wilson is the presiding officer and Professor Lloyd of the Pacific Theological Seminary has a prominent place among the instructors.

##### The Churches.

After such a year as the past has been it was to be expected that the churches in the city would appear this summer somewhat thin. Many of their most earnest supporters have gone out of town. Last year they were at home, and with their visiting friends helped to swell the congregations. Still interest in prayer meetings, in Sunday school and mission work has by no means died out. It seems, indeed, as if it were the conviction of Christian people that the coming season would furnish better opportunities for service and with richer results than have been witnessed for a long time. With pastors absent, choirs on a vacation and many home-staying Christians wanting a rest, especially on Sundays, it is not strange that regular services should fail somewhat in enthusiasm as well as in numbers. Yet in many cases the falling off is not very perceptible, not worth considering if the absent church members be taken into the account.

##### Dedication of a German Church.

The whole week, according to the German custom, has been set apart for the consecration of the house of worship just completed on Diversey Avenue. The cost has been not less than \$25,000, and has been furnished by a congregation which last year was deprived of its property, church and parsonage by a bishop in the Evangelical Church, because pastor and people would not take sides in the unfortunate quarrel raging in that communion. So they began again, and out of their scanty savings have built another house in which to worship, and have declared themselves independent of the bishop's control. Their present form of government is Congregational. Their pastor, Professor Paeth, the head of the German department in our seminary, has joined our body and is proving a valuable addition to our forces. The German work, unless unseen misfortunes arise, bids fair to reach large proportions in this city and throughout the West.

##### Pullman Again.

While the situation is one of quietness, fears of disturbance have by no means vanished. How long the peace is to be kept by

the presence of the militia remains to be seen. It is the evident purpose of many of the strikers, especially of those who have lived in Kensington and Roseland, to prevent any of their number from returning to their work. Attacks on the laundry girls by women have been constant and dangerous. The women seem to have been set on by the men. Still the number at work has increased every day, but it has been safe to go from the home to the place of work only under protection of the police. Notices are still posted on the shops promising to start the machinery as soon as a sufficient number apply for employment. Were it not for the fear of violence the works would have been running ere this. The Allen Car Wheel Company, which receives its power from the Pullman Company but is independent of it, has opened its shops chiefly with new men. Yet its employes had no grievance, went out only from "sympathy" and have failed to return because they do not dare to return, so, at least, many of them say. It is safer to live on the supplies which are furnished through the relief agency, which has its headquarters in Kensington. Wednesday a man was arrested for throwing stones against the windows of Mr. Pullman's private residence. He is a foreigner and a crank. He says he is not willing that Mr. Pullman should be rich while he is poor. There are rumors that the troops are soon to be withdrawn from Pullman, and that if the men do not return to their work they will not be permitted to remain in the company's houses.

##### Mr. Debs's Status.

Mr. Debs and his associates, according to their own statement, have no longer any power. If their word is to be believed, they have never had any power. Arrested for contempt of court, they denied that they could order a strike or call one off, and on the ground of this denial they demanded their release. The plea of one of their attorneys reads very much like anarchy, so, at any rate, it has been interpreted by Judge Woods of Indiana, before whom they have been arraigned. Denying that the telegrams sent out from their headquarters, and signed by their names, were sent by them, the judge declares that he will find out who sent these messages, ordering the tie-up of roads and interference with trade and travel, and has therefore held each of the prisoners under heavy bonds for trial at the September court. Mr. Debs has left Chicago for his home in Terre Haute. It is said that he made the journey in a Pullman car.

These bonds have been furnished by the same gentlemen who furnished them before. Meanwhile arrests continue to be made, and evidence of guilt against the parties bound over for trial is daily increasing. The strike has now reached a stage where the questions are not so much of ability to prevent the running of trains, of boycotting Pullman cars, as of the right to combine against the interests and convenience of the general public. It is interesting to trace the change in sentiment from day to day in the newspapers. A week ago Mr. Debs was treated with something like respect. A little longer ago than that a governor of a Western State asked his permission to visit the capital of his State, and the mayor of our city welcomed his assistance in the removal of garbage. Now "none so poor to do him reverence."

##### The Result of the Strikes.

To offset the enormous losses which have

been brought upon the country, and upon Chicago in particular, great good somehow ought to follow. What form it will take it would be rash to predict. Legislation perhaps may make it possible for capital to contract with labor on terms which will compel it to carry out its contract. There is no disposition here to deny labor its right to organize. Everybody sympathizes with labor in its desire to get the best possible return for its service, but the feeling is quite general that labor needs to free itself in its organizations from an irresponsible element which is working it great injury. Some one suggests that each member of a labor union be required to purchase a share of stock equal to a month's wages, and that the money paid in form a fund to be attached in case contracts are not fulfilled. Such a course would give labor the standing of capital, would enable it to weed out from its unions men who are not worthy of membership in them, would have a tendency to bring the better workmen together and would compel the poorer to go by themselves and either be content with such wages as they earn or fit themselves for membership in the unions from which they are excluded. At present legislation has done little for the laborer save to protect him in his person and his earnings. Something should be done to aid him in his organizations and enable him to make terms which will be for his own advantage as well as for the advantage of those who employ him. Not much is hoped for from the investigating committee appointed by the President.

##### Y. P. S. C. E. Rally.

The rally of the Christian Endeavor Societies in and about Chicago took place Thursday evening in the Union Park Congregational Church. The spacious edifice was full to overflowing. Not less than 2,000 were present. The program was excellent, and was carried out with the most commendable promptness. Speakers were compelled to keep within their time. Some of the brightest addresses were made by the young women who are at the head of departments. Special emphasis was placed on the missionary extension movement, and it is safe to predict that immense results will come from it. At every mention of this movement the audience broke out into tumultuous applause. Great interest was also manifest in the Christian citizenship movement, from which, at the West, at any rate, great good is looked for. The event of the evening, if any one event can be singled out, was the reports of delegates to the Cleveland Convention. Seventy-six young Endeavorers gave intelligent, comprehensive statements of what impressed them most in eighteen minutes—each one was allowed twenty words. The singing was soul stirring, and the entire exercises a repetition of the great days at Cleveland. One has only to hear reports like those given at this rally to realize that in this Endeavor movement we have one of the most significant movements of history. In Chicago alone there are 359 societies. The aim is to make them number 600 at the end of this year. It is needless to say that the Union Park people gave the Endeavorers an enthusiastic welcome. They adorned the church with the colors of the society and with the flags of the nations where the society has taken root. One need have no fear of infidels while such a movement as this is in progress.

Chicago, July 28

FRANKLIN.



## Is Compulsory Arbitration Feasible or Desirable?

By Prof. C. M. Mead, Hartford Seminary.

What is the chief lesson to be derived from the recent railroad riots? While all rejoice at the termination of them, and all (except the labor leaders and their followers) approve the resolute course of the national government, the natural feeling is that such commotions ought somehow to be made impossible in the future. And there seems to be a widespread tendency to jump to the conclusion that the only effective method is arbitration. This mode of settling quarrels is, as all admit, wise and commendable when two nations have a difference with one another; why not, also, when capitalists and laborers have it? If they can only be compelled to submit their dispute to some impartial tribunal, and then required to abide by the decision, there will be, it is thought, no room for further trouble.

Voluntary arbitration (the only kind possible between two nations) is something to which no one can object. But this has always been free to all kinds of contending parties. It furnishes no effectual solution of the evil for which a remedy is now sought. In the most critical conjuncture one of the parties might refuse to agree to an arbitration. What multitudes are clamoring for, as a cure of the standing warfare between labor and capital, is compulsory arbitration; in all cases of difference either party is to have the right to compel the other to submit the question in dispute to a board of arbitration, and both parties are to be compelled to acquiesce in the decision. Now it does not require much reflection to show us that such a solution is no solution at all. Let us consider some of the obvious objections to it.

The institution of such a scheme would practically result in a fixing of wages by law. Employer and employé would not determine wages; the wages would be fixed by a board established by law. Though sometimes an agreement might be made apart from the arbitrators, there would always be the possibility of an appeal to them, and their decision would have the force of law. And human nature being what it is, there would be a strong tendency, on the one side, through the arbitrators, to secure an increase of wages, and, on the other, to prevent it. Thus, though there might be somewhat more flexibility and variation in the application of the law than if the legislature should directly enact a statute fixing the wages, the principle would be the same. And I had supposed that legislation of this sort is universally regarded as a piece of exploded mediævalism.

But more than this: compulsory arbitration would involve an intolerable interference with personal liberty. It would in many cases result in compelling capitalists to employ men whom they do not wish to employ and workmen to work for capitalists whom they wish to leave. Moreover, it would give arbitrators the right to force capitalists to continue business at a pecuniary loss. It has recently been urgently contended that Mr. Pullman ought to have been required to keep his factories in operation, although at a loss, on the ground that the company had been prosperous before and could now afford to lose. This means that the boards of arbi-

tration are to have the prerogative of deciding not merely what justice or sound business principles demand, but also what is demanded by considerations of charity. Now it is true that many men do sometimes continue their business at a pecuniary loss out of regard to their employés, but does any one seriously suppose it practicable to establish a board which shall have the power to compel men to do this? But this compulsory charity would not necessarily be all on one side. Wage-earners might be forced to work for less than they can afford to work for in order to keep their employers from failure. Are we prepared for such despotism as this?

What has been said refers to the relations of organized laborers to their employers. But the principle of compulsory arbitration, logically and consistently carried out, would lead to the *fixing of all wages by the same method*. There is *per se* no reason why the members of trades unions alone should have the right of appealing to arbitrators with reference to their wages. Why should not every individual, non-union laborer have the same privilege? Let us have no partiality. If the proposed remedy for labor troubles is a good one, it must be good for all. Therefore, if a servant girl wants more wages, or another free afternoon, she should have the right to bring her case before the board of arbitration. If Mr. Pullman or Mr. Carnegie ought to have been compelled to go before the arbitrators when their employés complained, why not equally Farmer John Smith when he and his one hired man disagree about work and wages? What peculiar right to such intervention do men get simply because they band themselves together in large numbers?

Moreover, why should wages be the only thing to be settled by arbitration? Whether a man can make both ends meet depends not only on his wages but also on what he has to pay for food and clothing and other necessities of life. If, then, he thinks he has to give too much for these, why should he not have the right to compel his grocer, his butcher and his tailor to appear before the board of arbitration and show cause why they should not lower their prices? If a capitalist cannot be trusted to offer a fair price for work, can a merchant be trusted to fix fair prices for his wares? There is no limit which could be set to the application of the principle; in the case of every trade and every bargain in the country the services of the arbitrators might be brought into requisition. If compulsory arbitration is a proper method of settling great disputes, it must be equally just for the settlement of small ones. Yet no one thinks of such an extension of the principle. Why not? The answer to this question leads to the exposure of another objection to the proposed scheme.

The truth is that compulsory arbitration is proposed, not because it is thought that wages generally should be fixed by law, but because these organized laborers have shown that they can make enormous troubles by their strikes and boycotts, and, in the desperation of the moment, men are grasping at any method that seems to offer relief. But if, in the case of railroad unions or other combinations of wage-earners, we are

to apply the arbitration principle simply because of their power to do mischief, then we put a premium upon organization and encourage all classes to resort to the same method of getting their claims settled. There is no more reason why railroad employés should be able, by combining, to force the public to recognize them and provide a special method of settling their grievances, than why the grocers of the country should combine for the purpose of keeping the prices of provisions up, and consumers, on the other hand, should combine for the sake of keeping the prices down. If we establish compulsory arbitration for the benefit of large organizations and refuse it to individuals, we are directly fostering the organization of all classes—employers and employés, sellers and buyers, all over the country—until our people would be nothing but groups of mutually hostile organizations. It is simple madness to suppose that arbitration could keep the peace under such a condition of things.

But once more: suppose one of the parties in an enforced arbitration thinks that the arbitrators have been unfair or corrupt in their decision. The more widely this method of settling disputes is instituted and the longer it is kept up the more certain is it that such an opinion would often be cherished, and very probably sometimes not without some reason. There would be the same disposition to resist the decision of the arbitrators as there now is to resist the demands of the opposing party. Suppose an organized body of laborers, in their effort to secure an increase or to prevent a decrease of wages, should find their demands rejected by the arbitrators, what would there be to hinder their striking in a body, just as they do now when their employers refuse to comply with their demands? The law, it will be replied; for it is a part of this new Utopian scheme that all strikes shall be forbidden by law. But the law will not execute itself, and how is it to be executed? If the workmen are unwilling to work, no force can compel them to work; the only alternative would be to inflict on them all a fine or imprisonment. It may be that such a law could be enforced, but it certainly would require a strong government to enforce it. Any power capable of thus punishing thousands of men engaged in a strike would certainly be able to prevent the violence which has been resorted to by the strikers in the last few weeks. Indeed, in the case of the supposed law against striking, there would often be not only the strike but also the accompanying violence, just as now, and so the government would have two crimes, instead of one, to punish.

No; this talk about arbitration is the offspring of fear. Men are afraid of what disturbance to peace and order these enormous trades unions may produce, and in this panic of alarm they are trying to devise some means of preventing the strikes. But the one lesson which the recent turmoil should teach us is that lawless violence shall be punished sternly and severely. Whether or not strikes themselves should in some cases be made punishable is a question by itself. But if it were made perfectly manifest that every man who is will-

ing to take the place of strikers shall be fully protected in his right to work, the problem of strikes would be well-nigh solved, for in that case, as things now are, strikes would seldom take place. So long as there are unemployed men willing to work for the wages repudiated by those who are already at work, so long will the latter prefer to receive what they are now getting rather than quietly leave the work for others to do. And it is because they know that there are enough who will be glad to take their places that a strike now means, to the strikers, not only a concerted abandonment of work but also a concerted determination, by intimidation or violence, to prevent others from taking their places. Without this the strikes would result in nothing but to throw the strikers out of work and wages. The miscreant Debs knew perfectly well when he advised his subjects to refrain from violence that his purpose could not be accomplished except by violence, and that the strikers would immediately resort to it.

If there is anything that ought to be regarded as axiomatic in regard to the labor problem, it is that both capitalist and laborer shall be protected from violence. Not many reputable men can be found who defend such violence. But the thing needed is that every resort to it shall be summarily and severely punished. So long as it is understood that violence used by a large crowd shall be condoned, men will combine in crowds in order to gain their ends by violence. Not only the leaders but every individual should be made to feel that he has violated the law and must suffer for it. If the governments of our cities, States or nation cannot effectually deal with the violence resorted to by strikers, then it is useless to hope for any escape from our troubles through arbitration. If our government is too weak to suppress and punish the present lawlessness, it will certainly not be strong enough to enforce the decisions of arbitrators against the same kind of lawlessness. This is the main lesson of the recent strikes and riots.

### A TYPICAL STRIKER.

BY REV. JOHN L. SEWALL, KANSAS CITY, MO.

Not the type in the mind of most persons who at a distance have formed their opinion of the personal factors in the recent strike; not the rioter from the slums of Chicago, or elsewhere, who frequently had no more connection with the A. R. U. than with the House of Lords; not the professional, demagogic agitator, aspiring to a brief blaze of notoriety, even with the ending of the rocket's stick; I refer to an entirely different type—a class of men whose action and motives have been largely unknown or ignored. I met one of them, not long since, in his pastor's study, and his story merits a larger audience. He had been in the employ of one of the railroads that suffered most severely from the strike, but that was able to strike back most effectively because it was in the hands of the United States courts. This man had occupied a position of some responsibility, supervising a gang of switchmen and attending to the making up of freight trains for the Pacific coast at an important division terminal. He belongs to the parish of our Congregational church that has hitherto flourished in that community, of which his wife is a devoted and efficient member. He had begun to purchase

his home through a building association, and could in no way be distinguished from thousands of sober, industrious citizens, east and west, who are the strength of communities where they live. "The American Railway Union," he said, "was an effort to bring all classes of employes on the railroads of the land into one organization for mutual help. Hitherto the engineers have had their order, the firemen theirs, the switchmen theirs, and so on. These older orders were expensive, the switchmen's, to which I belonged, having monthly dues of \$3.50, with \$1,000 insurance for death or total disability. The idea of the Railway Union was to allow men to retain their places in the class orders, but by paying one dollar yearly to be enrolled in the larger body. It was an effort to secure for the lower priced men on the railways some of the privileges which the engineers have been able to gain, and to extend the benefits of organization to all classes of men connected with the railway system of the land. The immediate occasion of this organization was the combination of all the railroad managers of the West into an association, just before the World's Fair. Ever since that time, whenever any class of employes on any railroad had trouble with the management, all the roads would throw their combined force against the complainants, rendering them powerless. In view of this combination of the managers against all the employes, it was felt necessary to have some defensive organization on as large a scale."

In response to the question, "Just why did you join in this sympathetic strike, which had no connection with your own grievances?" the following reply was made: "I did not join willingly; I did my utmost to keep our men from going into it, and our best men were all opposed to it, knowing that the road was in the hands of the courts; but we were voted down, and in spite of our strongest efforts all our comrades decided to go out. Our sympathies were so strongly with them and our connection so close that it seemed impossible to keep on work when they went out. It is no easy matter to go against the majority of your fellow-workmen, with whom you are so closely associated. You must remember that there had been plenty of reasons for unpleasant feeling against the company for which we were working. We have had harsh and arbitrary treatment for the past few years, with irregular pay; all these things were combined with a sincere feeling of sympathy for the men at Pullman, and the more conservative men could not keep back the hot-headed ones."

"What is the feeling of the men toward the intervention of the government in this strike?"

"It is exceedingly bitter. We have no fault to find with any effort to put down disorder, for our strikers have not been guilty of any breach of the peace. I have not gone near the railroad property since I left work. But we do feel that the order of the court forbidding the company to take back any striker is unjust. Why should all our men be thus blacklisted when other roads are taking back their strikers when there are vacant places? The company are not yet able to make good our places; some of the new men are efficient, but many are not, and they are constantly discharging the new men. It is impossible for the new switchmen to make up trains at night, and there are now twelve engines in the round

house disabled through incompetent engineers and firemen. Our men universally feel that the courts are wholly on the side of the corporations, whether they are right or wrong in their treatment of employes, and this matter has made some of our most sober and industrious and Christian men exceedingly bitter toward the government."

In reply to the inquiry as to the outcome of this conflict, this ex-employé spoke as follows: "We believe that there must be some way for the grievances of our workmen to have a fair hearing before some board of arbitration, or at least a public investigation. When all the railway managers of the land combine against us, as they have done, it puts us at a great disadvantage. Then again it has increased our desire for governmental control of all railways. As it is now, on a road like this, the government does take a hand in its control to help the corporation, and if it can do that we believe it can help us. Here are the railway clerks, a great number of them, who are really railroad men like the rest of us; they have fair hours, good pay and no strikes or disturbances, and there is no political corruption in the department because they are under the civil service rules. We cannot see why the government could not just as well have the control of the baggage men who work in the same car with the mail clerks, or the engineers and firemen. We also believe that the government ought to pass some legislation in the line of employers' liability acts."

In a later conversation with this man's pastor he said of him: "He is a fair type of many of the strikers. At least one-third of my church and congregation are directly affected by this strike, and there is not a business concern in the city or a single inhabitant that is not indirectly affected. What will become of our church is hard to tell. As between the men and the railroads, the universal sympathy is with the former, in spite of the terrible mistake they made. I used all the influence I had to keep the men from going out, but it was unavailing; and I cannot help sympathizing with them and their families now. Some of the best members of my church are among them."

One or two things are evident from this testimony, which has its clear value in spite of the fact that it is partisan. First, we have no right to classify all the men who left work in this strike as either knaves or fools. There is no man so wise that he does not sometimes do a foolish thing; and when the facts are known it will be found that many, like this man whom I have described, have been honest, law-abiding, church-frequenting men, and that multitudes more who have sympathized with them belong to the same class. This does not excuse or justify the strike, but it does show that there are many connected with it whose past record compels us to give some weight to their reasons and motives, when we come, as now after law and order is restored, to the question of preventing a repetition of this summer's experience.

It must also be said that, underlying the immediate occasion of this outbreak, there is a deep seated and constantly increasing feeling in the West against the railroads. Without in any way denying their power to create communities and commonwealths, many have come to feel that they are a standing menace to the future fair development of important interests. When we condemn the lawlessness which has been put



forth against the roads, let us not forget their prior disregard of law. The interstate commerce act, which has proved such an effective weapon against the strikers, would long since have landed in the penitentiary nearly if not quite all the freight managers of the land, had it been enforced according to its plain intent. When the management of a road thus practices lawlessness of one kind, it need not be surprised if its employees are lawless in a different, but not a whit more culpable, way. The disregard of the interests and wishes of the public and the tyrannous treatment of their men by some of these vast systems stretching half way across the continent is something which is not understood by dwellers in the East, whose only interest in the matter is to draw their dividends. The citizens of Massachusetts, for example, living in a State where the expressed judgment of railroad commissioners has more weight with the companies than legislative enactments in some of our Western States, know nothing of the grounds of complaint which embitter whole communities, as in California and Oklahoma. Whole counties do not rise up in dynamite warfare against railroads with no provocation whatever, and while the first duty is to put down lawlessness everywhere and at any cost, a second duty, equally imperative, is to find out the occasions of past trouble, which will remain, possibly with increasing force, after the present conflict has been temporarily stopped. It is a pertinent question, What guarantee have we that the new employees on our railroads, supposing all the old ones to be banished from the land, are to be kept from future strikes, planned with more wisdom and undertaken with vaster combinations of labor?

### AS OTHERS SEE US.

BY REV. DR. JAMES DENNEY, BROUGHTY FERRY, SCOTLAND.

To write to one's friends after a visit is a pleasant duty; it is only if the friends include an editor that one has misgivings. But I had such a happy time in America, and saw everything under such favorable auspices, that I run the risk of seeing my impressions in print. I do not think they will hurt the feelings of any good American.

What struck us most, from beginning to end, was the extraordinary kindness and hospitality of the people. The Chicago Theological Seminary was, no doubt, responsible for this in the last resort, but no mere feeling of duty to an institution could explain the frank cordiality with which we were welcomed everywhere. On this side of the water people are less ready to open their arms—you have to prove your credit before you are trusted—and to be taken at once for all you are worth, and much more, is an experience as surprising as it is agreeable. It makes one resolve to use hospitality without grudging at home.

Apart from personal experiences like this, the broadest impression one gets of American life is that of the freedom of the people in all practical concerns. I do not think they are freer than we politically. They are certainly not freer economically. Nor would I say that in some directions they are freer intellectually. But in the situations which emerge in ordinary life they are much freer from prejudice and tradition, far readier to see what the situation calls for, far more willing to take the re-

sponsibility of initiating something which will meet it. "That is not first which is spiritual, but that which is natural," and as yet it is only on what we call the practical side that the conception of liberty has so possessed the minds of the people as to produce new things of all sorts. It is, I believe, the real explanation of the inventive genius of Americans in mechanics, but no one can see and feel its workings without being convinced that in due time it will enter the spiritual sphere, and that America will have great poets, great philosophers and great theologians, creating a new world for the spirit of man, as her inventors have made the world a new place for his physical convenience.

I suppose it is this consciousness of freedom, and of being surrounded with infinite resources, that explains the hopefulness of the people as a whole. This is very exhilarating to one who comes from an old country, where the inspiration is not so much hope as pride. Our country has already had a great past; it has filled a great space and made a grand figure in history; our churches have high traditions and have been ministered to by great men; our universities have had their importance in the history of learning, and almost all we can aim at is not to let the standard fall. Not that we have no future or Americans no past, but, on the whole, we are sustained by pride and they are impelled by hope. It is natural that they should speak of the future, because their life is in it, and as the future is not yet here it is natural that to people at a distance such speech should sometimes seem exaggerated, a kind of bragging or spread eaglesism, but I frankly confess that to me, when I heard it at all, it seemed rather like inspiration than vainglory. God has given Americans a future and a hope, and the hope that is in them is the earnest of the spirit guaranteeing their future.

I had a glimpse of the American schools in Minneapolis (Minn.)—both the primary and the high school—and learned much from it. The equipment of the schools with apparatus is much superior to that of our common schools; I have nowhere seen in this country the plan of having a separate desk and seat for each child, though it has so many obvious advantages, educational and ethical. The system of manual training, which in the Central High School of Minneapolis extends over three sessions, and is invaluable as a supplement to and rectification of the exclusively literary education which we have inherited from the middle ages, is with us only in its rudiments. The necessary funds for introducing new methods on an adequate scale are only found with great difficulty, and, if all other obstacles were out of the way, there must be for long an inadequate supply of competent instructors.

Unluckily for myself, I saw little of the actual working of the colleges and universities. No one who knows what Goodwin and Gildersleeve have done for the study of Greek, or what philosophical study owes to writers like James and Bowne, can doubt that the forces are at work in American schools which produce the highest type of scholar; and it is with diffidence and deference that I venture the remark that the point in which the average American student is probably most deficient—I mean the student leaving the college to enter the seminary—is philosophical training. Not

only students but teachers admitted this in conversation—a want of skill in the manipulation of ideas, of readiness to see what they presupposed and to what they led, a willingness to be eclectics, which means to wear motley in the brain and despair of truth.

American churches seem to aim at greater variety and brightness in their services than Scottish ones. It is, in a way, pleasanter to go to church in America than here; there is more sunshine in the building, there is more music, the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always liked the music. It strikes a stranger, sometimes, as rather professional for the occasion; and a solo which is not an inspiration is very apt to be an affliction. But here my prejudices may be as great as my experience was limited, and I give this passing impression for no more than it is worth. I am very sorry that I heard so little preaching—seven sermons in all. But two out of those seven were impressive and memorable in the highest degree—one rich in every imaginative and poetic virtue, as well as in the inspiration, all through, of one sublime thought; the other, simple, direct and powerful, carrying in it every atom of the preacher's strength, physical and spiritual, and reminding me irresistibly of Mr. Spurgeon. What minister would not be happy if he preached well two times out of seven? Not, of course, that the other five did not preach well, but they attained not to these two!

Of American theology, or even the impression I got of the condition of men's minds on theological questions, it would not be becoming of me to speak, even if I knew much more of the matter than I do. I found myself in easy and natural sympathy, on most questions, with most men whom I met. I imagine, rightly or wrongly, that Americans overestimate the differences between themselves, at least between different parts of the country in these respects. The East is not so daringly heterodox as it seems in the West; nor the West, nor even Chicago, so determinedly obscurantist as it seems to some people in the East. A liberal theologian, provided he held to the sum and substance of the New Testament, could be at home and live in peace in the most conservative circles to which I was introduced; and a conservative theologian, under the same conditions, would find his rights admitted in the most liberal circles. The burning question, formally, is that of Scripture; but it is remarkable that men who differ widely when they *talk about* the Word of God, and try to explain its peculiar value, agree without trouble when they *preach* the Word of God and leave it to do its own work. The moral of this may reach further than one thinks at a first glance, but surely it reaches thus far—that men who preach the same gospel and find the standard declaration and interpretation of it in the same record, should be able, without loss of temper or love or spiritual power, to come to an understanding with each other about what is, after all, a secondary question. The discussion of the critical problems arising out of the study of the Bible has been carried further in public with us than with you, at least in the West; and I do not think the result has been discouraging.

One thing is certain—the discussion must be carried through. It must be carried through in public, and the results must be,

and will be, made intelligible to all men. The truth asks no more than a fair field, but most of the defenses that men raise round it act as barriers to make it inaccessible. It is really like beauty, when undorned, adorned the most, when undefended, inviolable. One of the gravest dangers the church has to encounter is that of creating a prejudice against the truth by her very anxiety to safeguard it. Men who believe that in Jesus Christ God has come into the world, calling men once for all to judgment and mercy, have enough to unite them through all conceivable disagreements about minor things. And every lover of the American churches will pray that they may be kept in this unity, and brought out through all the controversies that await them into a large room.

### WILD MAG.

IV.

BY KATHERINE PEARSON WOODS.

Aye, she had to repent.

Margaret Minton, washed, clothed, ransomed from the law, became a prey to that insurrection of an ill-used, nervous system, familiarly known as "the horrors," which to her were a thousand-fold more horrible than if she had never known aught beyond and above the slums. All the scenes and faces of her pure childhood came about her, veiled in a bloody mist, distorted and hideous; fingers pointed at the woman who had outraged womanhood, mocking voices recounted to one another her offenses.

Ruth scarcely left her day or night, though there were plenty from the workers at the mission to share her vigils, but her voice, her hand had a power to quiet the sufferer possessed by none other. Ruth said it was the power of love and professed to have received it from God in answer to prayer, "because it had once been so hard for her to love such poor souls!"

Forgive her, reader, she was only a fanatic.

Prayer seemed to soothe the patient, but for herself she would not pray; yet, aided by medicine and a constitution originally excellent, she grew steadily better and afterwards learned to give thanks. When once more in her right mind, that is, in her normal condition, she professed a penitence which, if not real, certainly deceived herself, coupled with a determination to live a better life, of which she gave immediate and excellent fruits.

The Ferns had been able, through unsolicited donations from without, to rent the whole of one tenement house and to fit up some of the rooms as dormitories for such strays as Margaret had been, in which work she now became a sort of lay assistant, cooking, washing and nursing with untiring zeal and, as it seemed, all at the same time. Yet the Ferns were not quite satisfied about her. There was a troubled look in her eyes, a sense of strain and effort in all that she did—natural enough, if she felt her penitence a compulsion and were holding down the appetite within her in her own strength.

There had been at the mission a series of meetings of exceptional fervor, no noisy demonstrations, but a great outpouring of the Spirit, whereby many were saved. For the first time Margaret Minton had been a worker in this line also; her own heart had thrilled with the enthusiasm around her, and she had gone from one to another of those who had been gathered in, sinful,

ragged and desperate, commanding, exhorting and entreating them to repent. She was very tired when it was all over, for such scenes make large drafts upon the reserve forces both of soul and body. Alas! therefore, for those who engage in them and whose daily life is not such as to accumulate a larger supply of spiritual energy than they are nightly called upon to expend. The Ferns were still surrounded by weeping penitents when Margaret, suddenly remembering a duty at their home which needed attention, slipped unobserved from the hall and took her way homeward alone. As she passed one of the numerous saloons which abounded in that neighborhood the door swung open, and there fronted her, red-faced, drunkenly hilarious, Lemuel Dunn.

"Well, if it ain't Mag!" he cried, with an oath. "Mag, as pretty and as much a lady as ever, by —! Give us a kiss, old girl!"

Margaret was silent; a great cold came upon her. You see, she had loved this man, not tamely or decorously, but with the mad, fierce passion of a savage. She did not speak, she scarcely breathed, there was no strength in her for resistance as he drew her within the reeking hell whence he himself had just come forth. He had gone down hill fast since they parted; the vices he had mocked in her had taken fast hold upon him and, added to his own, had made him a very devil.

"Come, Mag," he said, "I know you're tired of that canting, pious lot you've struck up with; send them to —, and let's have a glass for old acquaintance sake."

The fumes of the liquor struck up into her brain, the old, mad thirst revived; she drained the glass at a gulp and held it out to be refilled. The old garish lights, the old gaudy decorations, the old evil faces were around her, and the old evil words came trippingly to her tongue.

"Here's luck to you, boys," she cried, with such words as the angels hear but we need not read. In one moment she had fallen back into her old self; she had lost the fruits of many months of hard won victories; she was again "the terror."

"Hurrah for Mag!" cried the bar-tender, an evil-faced wretch, whose only joy seemed to be to aid in the ruin of immortal souls. "Hurrah for Mag! I knew she'd never stick to cold water and religion. Boys, here's Wild Mag come back to us again!"

"Yes!" she screamed, "Wild Mag I am and Wild Mag I'll be even in hell! Hurrah for freedom!"

Ah, God—freedom! And yet, had not the life of those months indeed been slavery?

Three days later Ruth found her, plunged in depths lower even than this—depths which we need not describe. She shrieked and trembled at sight of the radiant, holy face.

"Maggie, dear child, are you tired of this? Will you come home?"

The woman could only moan. After a while she said: "Little Humpback, go away. Go away before the devil in me breaks loose and tears you to pieces. No; I'm not coming with you. The drink has got me again, and I know too well what leaving off means to try that game any more. I fought hard against it, but it is too strong for me. Let me alone. Hell ain't such a bad place until you try to get out of it."

"Will God let you alone?" asked Ruth.

"But I see how it is! You thought *you* had to conquer that wild beast craving! You—poor, weak child that you are. No wonder you failed! Why, Maggie, it is conquered, conquered long ago! Christ has conquered it for you, nailing it to His cross; you have only to accept His victory!"

The bright, glad eyes, the thrill of triumph in the voice, the sweet, radiant face—these pen and paper cannot reproduce; the spirit behind them carried home the words to Margaret Minton's heart. She sprang to her feet; for a moment she looked into Ruth's up-lifted eyes half-incredulously, then, flinging upward both wild arms in a rapture of exultant freedom, as though veritable shackles had fallen from her wrists, she burst into a passion of tears, and falling upon her knees upon the floor, foul as it was with unnameable filth, she laid her glad yet sorrowful face upon the faithful heart of Little Humpback.

It was a year later that Lemuel Dunn was picked up by the Rescue Wagon. He had sunk so low as to be an easy convert, for when such as he have lost all on earth they will often turn to heaven. When he had been restored to himself, to a respectable way of life and to good wages, he sought out Margaret Minton and asked her to marry him. "For I know I ain't done right by you, Maggie," he said, "but if you'll overlook it for once, I'll try to make you a real good husband."

"I don't doubt it, Lem," she said gently.

He looked at her wistfully. "But you ain't fond of me no more?" he said.

"Fond of you?" she answered. "Yes, I think I am, Lem; I think I shall be always. But you don't understand. I died that day that Little Humpback found me again, died to the old life and all I had known in it. Ask me something else, something very hard indeed, but don't ask me to marry you, dear, for I cannot."

"No," he said, "I see that; I see it, Maggie."

He took her hand in his, half timidly.

"You're far too good for me, that's it," he said. "Maybe you always was, and that's why I despised you for being below me. Sometimes it happens thataway. Well! there's one thing about God—He's just. Every hard word I said to you has been said of me, all I made you suffer has come back on me, the wrong I taught you I done myself, and now when I see what I've lost you won't marry me."

Margaret could not find an answer and after a moment he said, "Good-by, Maggie, I guess you're right."

"Good-by, Lem, God bless you," she answered. She watched him out of sight with a gentle smile upon her lips, and then with a quiet heart went back to her work at the side of Little Humpback.

The melancholy of old age has a divine tenderness in it, which only the sad experiences of life can lend a human soul. But there is a lower level—that of tranquil contentment and easy acquiescence in the conditions in which we find ourselves; a lower level, in which old age trudges patiently when it is not using its wings.—*Oliver Wendell Holmes.*

There is more than one kind of benevolence. There are some men who never put their hands in their pockets, who yet give away a great deal in their faces and manners.—*Lowell's Letters.*



## The Home

### THE OLEFT BOULDER.

BY MARY BROOKS.

In massive silence, grim and gray,  
Long centuries ago,  
Where ocean rolled with giant sway,  
A boulder by the waters lay,  
Unheeding ebb and flow.

When storms in fury o'er it crashed  
With awful shriek and groan,  
When tumbling billows round it lashed,  
Or tenderly the wavelets plashed  
In loving monotone,

Ignoring wind and hail and snow,  
It lay in calm disdain.  
But pride must have its overthrow,  
For earth will nothing useless know—  
No dewdrop falls in vain.

By wild upheaval tossed in air,  
It fell to earth once more,  
But sharply cleft in two. Lo, there  
Today, by ebbing tide left bare,  
It lies upon the shore!

The sluggish crab comes crawling in  
Between its riven sides;  
There with his tiny kith and kin,  
Secure from fish of larger fin,  
The timid minnow hides;

Smooth, tinted pebbles make a floor  
Of rich mosaic rare,  
With dainty seaweeds clustered o'er,  
And patient snails may safely moor  
Their fragile dwellings there.

So hearts that grief has sometimes rent  
May friendly shelter give  
To helpless ones by sorrow sent,  
And, finding thus a sweet content,  
In lasting peace may live.

### TWO TYPICAL YOUNG WOMEN.

Although not designed by their authors to serve as types of womanhood, one cannot help being impressed by the striking contrast between the heroines in two recent and notable novels. In Marcella Boyce one sees an exponent of the modern ideas on socialism and individualism which seem to be an essential feature nowadays in the education of young women. These views lead her with noble ardor into the slums of London where, however, she fails to right the wrongs that cause her youthful blood to boil with righteous wrath. In this particular she is not unlike Romney Leigh who, in his fiery zeal to break down class distinctions in England, developed such distorted views of life, especially of marriage, that Aurora in rejecting him says:

What you love  
Is not a woman, Romney, but a cause.

You have a wife already whom you love—  
Your social theory.

Marcella, like Mrs. Browning's hero, mournfully admits the failure of her schemes and confesses that she has only "succeeded in making a good man unhappy." Experience does, indeed, modify her radical opinions and she shines forth at the close of the book in true womanly beauty of character.

But it is noticeable with what unanimity masculine readers express a dislike for this high-souled creature prior to the reconstruction of her theories. Her independence seems to be the quality most obnoxious to them, yet men universally admire real strength of character in women. This impression which Marcella, in her early life, makes upon men who read the book is fairly good evidence that she is far from being the ideal woman. She is not at all the sort of

person one would care to marry. And although marriage is by no means the chief end of woman, yet it is safe to assert that the kind of woman whom men generally pronounce as undesirable for wifehood is not the highest representative of her sex.

In Claudia Hyde, however, is a character which might have served as the original of Lowell's exquisite picture:

Yet in herself she dwelleth not,  
Although no home were half so fair.  
No simplest duty is forgot,  
Life hath no dim and lowly spot  
That doth not in her sunshine share.

Home is the center of her activities, yet in soul and intellect she is not a whit inferior to the more restless Marcella, who champions the woes of the weak and wicked by going to live among them. One excites, the other soothes. Claudia does not go into hysterics over social conditions, yet how tender her sympathy and how wise her action toward Gerald's unfortunate companions! Had she steeped herself in the writings of Owen and Fourier and all their disciples she could not have come to their rescue more intelligently. The administration of the Virginia household fitted her for ministry to suffering humanity quite as well as taking a course in "slumming."

It would be difficult to find in all literature a more pleasing picture of domestic life. The family is so poor that Claudia has even to consider the number of eggs to be used in cooking, yet its members manage to exercise a genuine hospitality and enjoy many simple pleasures together. She carries the charm of ladyhood whether serving in kitchen or parlor, and dignifies labor by the way in which she engages in tasks that are commonly called menial. Her gracious deference to old age and her playful interest in all that concerns little children are most captivating. She harmonizes all the varying elements and ages in the household and makes of the family a beautiful unit. A young man who was reading the book aloud to his aunt forcibly remarked: "Now that's the sort of a girl a fellow likes to come home to after he's knocked about at business all day!"

There is no thought of casting the least reflection upon Mrs. Ward's admirable book by thus contrasting these two heroines. We selected Marcella simply because she best represents, in her early career at least, the tendency of the highly educated girl of today toward altruistic efforts outside of the home. There is danger, therefore, that girls of the Claudia Hyde type will feel that they have no "mission," and we are glad of every characterization in fiction which honors them as home makers. We shall never outgrow the need of such noble girls as Claudia. They are doing more than they realize toward bringing about a better social order.

A strong and needed protest is uttered by Dr. Albert Leffingwell in the *Journal of Education* against the dissection of animals in our public schools for the purpose of teaching physiology. He claims that just as a certain proportion of children are below the average in physical development or mental capacity, so, too, a definite proportion are imperfectly developed morally and upon such pupils the sight of blood awakens cruel instincts. Then, too, the act of killing a harmless creature, kin to the pet of many a child, carries with it a kind of moral deterioration. Still another danger arises from the imitative faculty in young people, which will lead them to kill in private the rabbits and other animals which they have seen their teacher dissect in public. Such methods of instruction are wholly un-

necessary, beside being full of danger, and we are glad to see that the American Humane Association has issued a circular calling attention to the subject.

### A PLEA FOR JUSTICE.

BY JUDITH WELLS.

A close student of the literature of the times, especially as furnished by the *North American Review*, would be apt to picture to himself the two sexes arrayed against each other in active warfare—the man trying, by force of superior might, to put down and hold down the woman and trample her under foot; and the woman struggling, with nervous hands, active brain and shrill voice, ready to die, if need be, in defense of her God-given rights. But, if the student looks more closely, he will perceive that the picture is incorrect. The man is not knocking the woman down or trampling upon her. He is going quietly about his daily business, stepping aside to make way for her as she passes by, giving her the most comfortable seats, opening and shutting car windows, and offering to her every hour of every day some of those trifling kindnesses and attentions to which she is so accustomed that they leave no impression, but the lack of which she would keenly feel. Now and then, when her cry is louder than usual, he turns to ask what she wants. "Give me the ballot," says she. "Let me help make the laws and I will purify your filthy politics." "Very well," says he (in Wyoming and Colorado), "here is your ballot." She has taken and used it. What result has the world seen? Good and true men have been elected to office—and many who are not good and true. There has been honest voting and dishonest, straightforward methods and Tammany methods. The votes are doubled and the average results are about the same.

If woman were not woman, but an angel, we might hope that her presence and influence at the polls would turn aside the tide of corruption and purify the muddy waters of politics; but nowhere in the Bible is it intimated, and nowhere in life is there any evidence, that there is more of angelhood in woman than in man. Each is human and humanity is weak and foolish and exceedingly liable to err. All men are not vile, nor all women good and pure and lovely, Sarah Grand to the contrary notwithstanding. Man, as man, does not make a slave of woman, sacrificing her to his whims and pleasures and casting her aside when she can no longer minister to them. He is quite as kind and good to her as she is to him, quite as patient and self-sacrificing, quite as human in every way. And if she suffers from some wrongs and oppressions, so does he. This world is a hard place to live in. Laws intended for the greatest good of the greatest number press hardly on the few, injustice and oppression darken the paths of many, and the wrongs to be righted are so numerous that we can never hope for more than a partial straightening out of the tangles made by human weakness and unwisdom.

Time was, fifty years ago, when woman had some reason to complain that she was wronged and oppressed. But of late all things seem to be given into her hands, and the world is all before her where to choose. As preacher, doctor, lawyer, professor, man steps aside to give her place; as cattle inspector, ranch woman, manufacturer and traveling saleswoman her way is made

smooth before her, and should she choose to build bridges or dig ditches none would say her nay. If she has not the ballot, it is because she does not want it. When she does really want it, it is safe to say that it will be given into her hand.

Those who clamor to be allowed to vote must be women of leisure—too much leisure, perhaps, for surely one who is an active, working member of the busy, humming, human hive of today need ask for nothing more to fill her time, the years have opened so wide the avenues of labor and, for those who want to work, there is so much to do. Why should a heavy and distasteful burden be added to those a conscientious woman already bears? She is doing very well now, thank you. She can earn money in any way she pleases, and put it in a bank or send it to Booribooli Gha, and her husband is obliged by law to support her. She can buy clothes, or candy, or morphine, or whisky and he is forced to pay for them, but his bills cannot be sent to her, though she were worth a million. Any foolish contract she may make he must carry out; for every debt of hers he is held liable. It is a wonder that man has not long ago risen to demand the righting of his wrongs, for surely he has ample cause. But he has kept on the even (and uneven) tenor of his ways, while women have called him coarse and vulgar names and held him up to be execrated as vile and corrupt, tyrannical and base, he saying naught in his own defense. To an on-looker and listener it would seem that if there is anywhere in our weak humanity a touch of angelhood it has fallen to his share.

But why should there be this violent arraignment of man, this talk of shielding young girls from his ravages, as though he were a wolf thirsting for the blood of lambs? Every mother who has lived to see her sons and daughters marry knows that there are quite as many bad wives as bad husbands. If marriage is for woman a leap in the dark, it is certainly so for man. If there are selfish, tyrannical, ill tempered, vicious husbands, there are wives as selfish, as ill-tempered and (alas, the pity of it) as vicious. And there are wives, too, who are vain and frivolous, heartless and weak-headed. There are good and beautiful women chained for life to men who are brutes rather. And there are men of noble nature and high ideals bound to women who are no more capable of appreciating or understanding them than an earthworm can comprehend the glory of heaven's constellations. Everywhere there are pure joined to impure, sinner to saint, and they go through life striving to break or to make less galling the pressure of the chains their own hands forged.

These are the wrongs of humanity, of man as well as of woman, which have been from the beginning and will be to the end, unless we can so train those who come after us that they may learn to see more clearly and judge more wisely concerning that which, for them, will make life's misery or bliss. Let girls and boys alike be taught (if youth can ever learn the lesson) to stop and think, and think twice, before giving their lives into the keeping of those who are unfit to walk beside them. Here is where the teaching should be early, and thorough, and oft renewed. Out of her own life experiences, from her own sweet and bitter lessons, so hardly learned, let the mother impart to her daughter the knowl-

edge gained through suffering, from which she would fain shield her child. But let her not forget her son. He is not a ravening wolf, seeking whom he may devour. He, too, is ignorant and foolish, and quite as likely to make a wreck of life as is his fair young sister.

There are worse than physical sufferings in this strange and complex life of ours. There is pain that reaches deeper than the joints and marrow, that pierces even to the soul. It is a suffering that no medical skill can reach, that no change of scene or place can make enduring, and it is from this heart agony that we should strive to save our daughters—and our sons.

### FAMILY OUTINGS.

BY OLIVE E. DANA.

Every household during the months that lie between April and November ought to resolve itself into an outdoor club, and plan frequent field days for excursions, all-day rides, or any similar outing it may be able to compass. In many homes a long vacation, or any extended journey, is out of the question, even for its members in turn, yet it would be easy to arrange a series of short trips which all the family could enjoy.

The bountiful summer months that bring full bins and brimming barns, bring with these blessings tasks that are heavy and taxing, which cannot be put off. But even the busy season has its intermissions, and into them should be brought all the rest, variety and refreshment it is possible to obtain. There is such a thing as "planning for pleasure," and it may be literally a duty, though there are persons and families who neglect it almost entirely. It is far better to make the most of pleasures that are within our reach. If we slight or ignore life's common joys the most of us are likely to have little gladness in our lives. The flower of happiness blooms, just as those in our gardens do, more freely when often gathered. Within a half-day's journey of our homes may be places that would well repay a visit, localities or buildings that have historic associations, an extensive manufactory, some famous man's birthplace or residence, a charitable or other public institution, or a college town. All these would serve as objective points, beside the many places to be visited for their own beauty or because they afford a wide and inspiring outlook.

It is hardly possible to overestimate the gains that might accrue to the household in comfort, health, intelligence and purpose by a judicious use of opportunities of this kind. All the home life would be broadened and elevated thereby, while all the home loves would be strengthened by these common joys and the mutual endeavor to compass them. If any member of the family is interested in natural science such outings will furnish delightful opportunities to the amateur student of geology, botany or zoölogy. A hobby of this sort, if pursued with some singleness of purpose, may be a source of almost incalculable interest and enjoyment. But even if no such special interest is fostered, let us still have the outings, if only for the pure pleasure of them. And Sarah Orne Jewett says: "When we do pleasant things we are apt to give pleasure by the very doing of them."

It will require some forethought and self-sacrifice, no doubt, in many homes to arrange for even these little outings without

neglecting any duty or adding to the burdens of the real care-takers, already overburdened, it may be. Yet the tacit understanding that all are included, even if all cannot go at once, and that there is a common responsibility in the inevitable work which the outing necessitates, will do away with friction and equalize the tasks of preparation. Each member of the family might choose, in turn, the place to be visited or the route to be taken. Such a plan would give variety to the excursions.

Each season brings its own reminders of the hastening years, and how can we neglect any opportunity to make life richer or brighter for each other? How can we fail to give to the joys we may still share together all the luster they will hold? They will soon enough be memories, but it is possible to make the memories themselves brighter and dearer.

### THE DIET IN SUMMER.

BY A MASSACHUSETTS PHYSICIAN.

Much of the ill-health of summer is due to an improper dietary. Men carry their winter habits of eating into the summer, forgetting the changed conditions. Having been accustomed to partake of a superabundance of animal food twice or even thrice a day when the thermometer was in the neighborhood of zero, and that without apparent injury, they keep up the practice when the mercury runs up into the nineties. Because mince pie and roast beef did not make them ill in winter, they assume that they are proper foods for summer. The fat meats and oily foods which served as appropriate fuel-food in January are eaten from force of habit in July. When kind nature displays a danger signal, in the shape of a coated tongue, a bitter taste in the mouth, a failing appetite, or a sick headache, instead of taking more muscular exercise, filling the lungs more freely with heaven's pure air, and giving the overburdened stomach a rest, they brace up the appetite with tonics and seek for more tempting and therefore richer food. Then, if finally the burden proves too heavy to be borne and the long-suffering stomach rebels, the blame for the bilious attack, cholera morbus, or dysentery which follows is laid to the door of cucumbers, watermelons and green corn, when in truth it belongs to the roast beef, fat pork, and hearty diet which was suitable only for winter.

Experience has shown that those Englishmen who will persist in carrying into tropical climates like India the dietary to which they have been accustomed in their native isle, and especially "the roast beef of old England," invariably suffer sooner or later from hepatic troubles, because the liver is unable to get away successfully with the large amount of food which is consumed in excess of the wants of the system. The same effects are likely to follow, in our climate, the continuance of the hearty diet of winter into the debilitating weather of summer.

The following may be stated as general principles for the regulation of the diet in summer:

1. Less food is required than in winter; less of albumenoids or tissue-foods, because changes in tissue take place less rapidly; less of fats or fuel-foods, because less heat is needed.

2. Ripe fruits and fresh vegetables are especially indicated as prominent elements in the summer dietary, and these should be



taken instead of the other foods named, not in addition to them as is often done.

3. Stimulants, condiments and all rich, highly seasoned and indigestible foods are more harmful, and all errors and indiscretions in diet are more speedily and severely punished, in summer than in winter.

## EDUCATION OF THE SENSE OF TASTE.

BY ANNA BARROWS.

This is the first sense awakened; through it the child comes in contact with the outside world and earliest learns to supply his bodily needs. A baby finding a new object tries it first in the mouth, and by any disagreeable sensation there learns that it was not intended for food. Through this sense other faculties may be aroused and educated. Here are possibilities of education which have been practically ignored. Impressions may be received through taste and smell as well as through sight and hearing. Are we not overworking the latter senses to the neglect and injury of the former?

A child's natural instinct in the choice of foods is often deadened or destroyed by urging, and even compelling, him to eat something which he does not want or need. Animals and barbarous people have far keener sense of smell than civilized man, and they seldom taste poisonous foods. The sense of taste is dulled by extremes of heat and cold. The delicate tissues have no choice but to receive hot bread, ices and scalding coffee in quick succession and ice water on all occasions.

The physical development of the race is largely dependent upon this sense. Its object is not only to guide and direct the choice of foods, but also to aid digestion by inducing us to chew them properly and sufficiently. Children should be taught to chew and thus really taste their food. The teeth are given so little to do and the stomach so much that both are out of order. If taste were more carefully cultivated it would scorn food unfit for the human body. An old proverb says, "That which pleases the palate nourishes," and the converse should also be true that only that which nourishes should please the palate.

Through an educated appetite man learns to adapt himself to climatic changes and to the varying fortunes of travel. The most uncomfortable persons to entertain are not those who have had wide experience at tables in many homes and different lands, but rather those who have become so accustomed to having toast and eggs and tea prepared "just so" at home that they are made uncomfortable by any infringement on their pet habits of eating.

Many persons, by effort of will, have learned to eat something which was at first distasteful because they thought it was proper to eat tomatoes, oysters, olives or olive oil. Do we make the same effort to learn to eat what is good for us?

The physical characteristics of nations and individuals are largely determined by their diet; the rice of the Asiatic, the blubber of the Eskimo, the beef of the soldier have a direct result upon the nature of the man, as noticeable as in the case of the herbivorous and carnivorous animals. Dr. Samuel Johnson's disagreeable personal habits may have been due to his being steeped in tea until all sensibility was lost. Some ethnologists have ascribed the impas-

sive nature of the Chinese to the reaction of generations of tea-drinking.

That mental conditions are directly connected with this sense is more generally admitted today than formerly. The old saying that the way to a man's heart is through his stomach is not far from the truth. Affairs of state have frequently been settled over a dinner table. The experiments lately tried at Chicago University, in the boarding department for women, will have their effect on all the colleges of the country sooner or later. As Mrs. Ellen H. Richards has said: "Good thinking, like good rowing, requires proper feeding. The dietary of the college student should be a subject of careful study by every college faculty, and as great care should be exercised in selecting the steward, who is, in fact, to determine the mental standard of all the students, as in selecting the professor of Greek or history."

Yet even with college students habits of eating and prejudices for or against certain kinds of food are too firmly established to be easily changed, though four years of a new régime would do much to eradicate bad habits formed at home. Many fond mothers, who know nothing of the qualities of different foods, are today educating their children to be invalids, gluttons or drunkards.

There are, doubtless, many children in our land who are underfed, but that is an evil easier to deal with than the more prevalent overfeeding. Many a man shortens his days and does not accomplish the good he might during his life because of indulgence of his appetite, and that not for stimulants and narcotics but in overeating.

The moral nature is first assailed through the appetite, or the sense of taste. The candy shop near the schoolhouse awakens no alarm in the public mind, but it may be as deadly a foe to the child as the liquor saloon to the adult. Unless trained to resist this temptation the child yields unconsciously, until a craving appetite is established, which next demands tea, coffee, or cigarettes, and later can be satisfied only by alcohol or opium.

The development of a healthy appetite should be the corner stone of education at home and in school. Self-denial learned in babyhood, the sense of taste educated to select right foods, and a better, stronger race of men and women will arise to settle the questions which perplex us.

## RARE COUNTRY VISITORS.

BY GEORGE ETHELBERT WALSH.

We have with us this summer in the rural districts a great number of strange visitors, who will not make an appearance again for seventeen years, and so well will their future visit be timed that it will pay one to make note of the fact and be on the lookout for them on the first warm days in June, 1911. The same visitors will not in reality appear again, but their direct descendants will pay us a visit periodically every seventeen years unless prevented by some unknown cause. The seventeen-year locusts appeared this spring in large numbers, true to the calculations made by the scientific world, and it would be an interesting study for the young people to observe the habits and forms of the creatures that come to us so rarely.

Their first appearance in any one place is very sudden. One morning no signs of them

may be noticed, but on the following day when we go forth the trees, fences, grass and roadsides may be covered with them. So unexpected has this change transpired that one is tempted to believe that they have been rained down from the skies. At least our thoughts go back to the time when Pharaoh was afflicted with a plague of locusts by the command of Moses, and we conclude that they have been brought to us by the east winds. But scientists tell us that we are wrong in both cases. The seventeen-year locusts are not migratory, and have neither been rained down from the skies nor blown from other parts on the east winds. They seldom travel far from the place of their birth. They are not in reality a genuine locust, but what modern science calls the cicada.

The creatures that have suddenly appeared have come up from their burrows in the ground at nighttime, where they have spent seventeen long years in growing and preparing for this exit into the open air to lay their eggs and then to expire—a curious life for any insect or animal to live! This long, underground life is a mystery, but many believe that it crawls around the roots of the trees to suck up the sap and to furnish abundant food for the ground moles. At any rate, they exist in a hibernating state during this time or live upon some food provided by nature in their subterranean cells. They do not descend more than seven or eight feet in the ground, and as the end of their long prison life approaches they gradually work their way toward the surface. When the proper time has arrived, and the air is mild and warm, they crawl out of the ground simultaneously and go up the trees, bushes and fence posts. They have about reached maturity now, and are provided with strong, gauzy wings, legs, claws and drumming apparatus. But these white-like grubs have to go through still another process before the perfect cicada is formed. The creatures fasten themselves to the trees with their sharp claws, and in a few days their skins harden and crack open, and through a rent in the back the cicada crawls forth. These empty shells adhering to the trees can be found in numbers, but the real cicada has abandoned the semi-transparent, parchment-like house. The creatures are now ready for business. They spread their wings and select their feeding and breeding place.

It is at this stage of the development that they become real nuisances. The male mounts a tree and begins the unearthly drumming which makes the days unpleasant and often horrible. The females deposit their eggs on the under side of leaves and twigs, puncturing them so that most of them wither up and die. If very many locate on one tree they succeed in killing the tree as well as the twigs and branches. While the locusts proper will often eat up everything green before them, the modest cicada simply destroy the leaves and grass on which they deposit their eggs and a few other vegetable growths that they suck for food.

The cicadae are known more prominently by virtue of the peculiar drumming noise made by the males while the female ones are depositing the eggs. They keep up this noise as long as they live, which is generally only a few days. It is one of the most peculiar, vibratant noises ever heard, and in sensitive people its monotonous hum causes considerable depression and profound mel-

ancholy. The noise has been heard as far as a mile away, and it cannot be likened to anything so truly as that made by a scissors grinder. This song is not made by the throat, but by a small musical instrument near the abdomen of the cicada. Even after death the noise can be made by pulling the fibers of the sound making apparatus and then letting them escape. Many of the carcasses of the cicada can be gathered from the trees after they have been humming for a few days, and a complete anatomical examination can readily be made.

After leaving the eggs the cicada soon perish. The eggs take seventeen years to hatch out and form complete cicadae, which go through the same processes as those just described. It is on account of this peculiar way of living and growing that the cicadae attract so much popular attention. There is also a thirteen year locust that is somewhat similar to these attracting attention today, but they differ considerably when closely examined. Many people confound the two. A brood of thirteen-year cicadae appeared in 1881 and a few of them have also been noticed in various parts of the country this summer. The largest brood of these, however, appeared nine years ago, and they will appear in the largest swarms during the summer of 1902.

### A HUMBLE HERO.

BY BESSIE CHANDLER.

"What was the hero's name," I said,  
"Braver than any lion,  
Whose starry belt is in the sky?"  
He answered me, "O'Brien."

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUG. 5.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

This lesson affords a beautiful text for two important themes which are generally neglected in the instruction of children, viz., the Trinity and the Holy Spirit. Make these the central thought, giving the story of John in a few words, simply as the background of the picture. First give a brief review of the last lesson. Jesus remained at Nazareth eighteen years. How did He spend this time? (See vs. 49 and 51 last lesson.) He worked as a carpenter with Joseph and He thought and studied about His "Father's business." What was this [Luke 19: 10]?

Jesus had lived quietly at Nazareth until He was thirty years old, the time of our lesson today, and now He was ready to begin His work. God, the Father, wished the people to be ready to receive His Son, so He sent a good man named John to preach to them. God taught him what to say. John told the people that they must be sorry for their sins and leave them and be ready to learn from the Great Teacher, God's Son, who was coming. John's preaching can be summed up in the one word, "Repent." (Write on board and let children say, "To repent is to be sorry for my sins and to leave them.") As a sign of repentance, that is, that they wished their lives to be pure, John baptized the people with water. (Locate on maps where John was: Bethabara on the Jordan, six miles north of the Dead Sea, the same distance as Bethlehem is from Jerusalem.)

One day as John was preaching he looked up and saw Jesus Himself coming. John said to the people: "Behold the Lamb of God which taketh away the sin of the world." "This is He of whom I have told you." Then Jesus asked John to baptize Him just as if He were

a man like the others. But something very wonderful happened to show that He was much more than a man. Tell the children that this scene was so solemn and beautiful that you want them to shut their eyes a few minutes so as to think of it all the more earnestly while you tell them about it. Then reverently and as vividly as possible describe the river and the green hills beyond, John in his strange dress, the wondering people with all eyes turned toward the beautiful face of Jesus, the Son of God, as He stands there looking upward. Then, the Bible says, "the heavens opened." We do not know whether angels appeared as they did to the shepherds, but we are told that "there came a voice from heaven," saying, "Thou art My beloved Son in whom I am well pleased." Then right down from the blue sky above, from the "heavens opened," there came a beautiful white dove and rested upon Jesus. This was the Holy Spirit who is God as Jesus is God and as the heavenly Father is God. (To older children we may present the figure of a triangle or a clover leaf as a material illustration of the idea of three yet one. Little ones accept the fact without question.)

Now read verse 8 to the children, telling them it sounds like something they cannot understand, but it is not. Then, by wise questions, bring from them their experiences in feeling that they ought not to do certain things which they know are wrong, or seeming to hear something say, "Don't do that." And then, at other times, being moved to do kind acts and say loving words which will make others happy. This is God's Holy Spirit in our hearts. If we listen to His whispers quickly we shall become pure and gentle. We should pray every day for the Holy Spirit to be with us and He will come and stay ("baptize" us, as John said, v. 8), with His sweet, holy influence if we do not grieve Him away.

Let none fear that children will draw upon their imaginations in speaking to them, as above, in regard to their experiences with the heart monitor. Every Christian mother, who knows her children, knows that they do consciously hear the "still, small voice." Let us early teach them to reverence it and definitely recognize the personality of the Holy Spirit. Let the children learn these verses:

I want God's Holy Spirit  
To fill my heart with love,  
And make me pure and gentle  
And harmless as a dove.

I believe in God the Father,  
I believe in God the Son;  
I believe in God the Spirit;  
These three are God in One.

Occupation for the hands, or "learning by doing": Doves, cut from white cardboard, with the above verses on them, one verse on each side. Let the children do the work. Primary teachers can make one for each child to take home, to help him remember in telling the lesson to mamma. Find pattern for dove in Children's Meetings [Cong. S. S. & Pub. Soc. Chicago and Boston. 25 cents].

### A PLUCKY BOY.

Among the papers which were read at the recent session of the National Educational Association at Asbury Park, N. J., was one by Mr. M. J. Dowling of Minnesota, whose remarkable history is thus told in the Boston Transcript:

Mr. Dowling has a personality and a history quite out of the common. He is but twenty-eight years of age, and carries on his strongly built frame a finely formed head and face indicative of strength and good nature. He was born in Western Massachusetts and while a mere boy of fifteen found himself in the far West tending cattle. While so employed, he was one day overtaken by a blizzard, and, night coming on, he staggered blindly along until his progress was stopped by a pile of wood, cut in short pieces for a stove. Supposing that a house must be near, he commenced throwing the wood in all directions to hit the

house and rouse its inmates, but without success. He then filled his arms with the wood and started forward, throwing it until it was all gone, but to no purpose. He was found the next day so badly frozen that both legs had to be amputated just below the knee and his left arm just below the elbow, and all the fingers of his right hand at the knuckle joints and the thumb at the first joint, leaving him nothing but the stub of a thumb and the bare, fingerless hand.

When he met with this misfortune he had seven hundred dollars in money, three horses and some cattle. Everything was used up in paying his doctor's bills, and in that condition, bodily and financially, he came upon the county for support. That he was made of sterling stuff will be admitted when the reader learns that he made a proposition to the county commissioners that if they would send him to school he would soon be off their hands. One of the three was in favor of putting him out on a farm, where he could be boarded at the least expense, but the two others, two old Norwegian farmers, thought differently, and he was sent to some institution where he acquired a good education and for seven years he successfully taught school.

With two artificial legs and feet and an artificial arm he made a good appearance. He is a good penman and makes his stumpy hand do everything needful. Feeling, after a time, that some less confining business would be better for his health, he engaged in newspaper work and was sent into the rough-and-tumble mining camps to write up their boisterous life. He was always well treated by the miners and made friends everywhere.

While in San Francisco at one time, in conversation with a fellow-reporter, he saw approaching at a little distance a man with but one arm, who asked for some money, saying he was having a hard time and had eaten nothing that day. Mr. Dowling went with him to a restaurant and told him to order just what he wanted and as much as he wanted. After he had got through eating, Mr. Dowling gave him some money and also gave him some good advice. He told him to go to work. The man replied that, "Twas a pretty hard thing to get work when you had only one arm."

Mr. Dowling then made him feel of his arm and slipped up the sleeve and showed him what it was.

"Now," said he, "feel of this leg," and the man did so. "Now feel of this other leg and look at this hand. Now what I've got to say to you is, go to work!"

And the man slunk away, considerably frightened and somewhat ashamed.

Here is a hint for King's Daughters. A few Boston girls, all under eighteen, assumed the temporary support last winter of a young girl whose father was dead and whose mother was in prison for intemperance. They supplied her with clothing and paid her expenses at a school of domestic science until able to support herself. To save her from being lonely some one of the youthful benefactors wrote her every week.

Cleveland's Baking Powder  
"emphatically at the head."

Scientific American.



Strongest of all pure cream of tartar baking powders according to latest U. S. Govt. Report.



## CONVERSATION CORNER.

WHITE MOUNTAIN NOTCH, N. H.

*My Dear Boys and Girls:* The week's vacation which I advised you all in a recent Corner to be sure and take somewhere I am just now taking myself. My place is a quiet village near the entrance of this famous Pass through the White Hills. Old Kearsarge, in North Conway, stands sentinel on the south and all around are great mountains, separating life in the narrow valley from the rush and push outside. Only half the week is gone and I feel as if I had been shut out of the hot and busy world for a month. How I wish a few of you were here too, to help me climb these cliffs and enjoy the wonderful scenery on every side!

I must tell you to begin with that I had some unexpected Corner companions for a part of the journey. As we passed through a large town a family entered the crowded train, and I was fortunate in getting one of two bright boys to sit with me. I asked him at once if he knew my friend, "June." So-and-So, of that town—a boy we got acquainted with a few years ago when at the seashore, although you may have forgotten it. "O, yes," he replied, and then, as I inquired further, he added, to my great surprise, "Why, I am 'June' myself, you know!" The other boy was a younger brother, whose name was recently sent for the exchange list and who was the *livest* little fellow I have seen for a long time—full of cheery chat about all sorts of things and happily hopping from one end of the car to the other. The family had summered in the mountains before, and "June" pointed out not only Chocorua and Moat Mountain, but "White-horse Cliff," said to show on its precipitous side the full figure of a horse, although I could not make head or tail of it! The boys left me at "Glen Station," in the midst of a pouring shower.

Of course a vacation is for rest, but every day some new trip, long or short, has been made. One day I was taken through large saw and planing mills and a peg factory—wherever the signs said, *Positively No Admittance*. The peg factory was very interesting, the logs of black and yellow birch, from the mountains near by, being sawed into circular pieces which passed through various machines till pegs of all sorts and sizes, polished and pointed, were ready for packing and shipment to all parts of the world. Some were very small and went to Germany to be used in making toys, some went to Waterbury, Ct., for polishing buttons, others for shoes, wooden ware, blinds, etc. One lot of barrels was labeled *Auckland* and another *Algoa Bay*—I suppose you philatelists can tell at once where those places are. The superintendent told me they had sold the past year 84,000 bushels—how many pegs would that be?

One day we drove over the hills to Jackson, a famous summer resort, seeing falls and brooks and grand views of the "presidential range," and, most interesting sight of all, our two Corner boys, busy and happy, in front of one of the mountain hotels. On Sunday I found my way to a little chapel, called "the Chapel of the Hills," dedicated just forty years ago, the minister said, being the first church in the Notch. It was pleasant to join with the people in their simple worship and to hear the young minister's sermon, in which he illustrated his subject from the bees he had seen swarming the day before and from the pegs in the factory. The children all remained to attend

their classes in the Sunday school and get books from the small and well-worn library.

Yesterday the young minister went with me up through the Notch, making the trip by train, which follows the Saco up the narrowing valley, and at length climbing along the side of the cliffs and crossing frightful ravines on trestle-work bridges. The gateway of the Notch is very narrow, between the lofty sides of Mt. Willard and Mt. Webster. It was a triumph of engineering to find room there for the river, the railway and the traveled road. Just above this Notch is the little pond which is the source of the Saco and the famous Crawford Hotel.

We walked up the carriage road to the top of Mt. Willard, which commands a view of the Notch below and of the mountains above. From different points little paths led "To Wild Jack's" and "To the house that Jack built." The minister told me that "Jack" was a curious old Englishman who lived in a log hut by himself, selling curios and swallowing live frogs at fifty cents apiece! We preferred the glories of nature to such nonsense and did not follow the paths.

Returning, we walked down the narrow shaded road, alongside the Saco, to see the famous "Willey House." It was for many



years—and, I believe, still is—the only house in this wild valley. In olden time through this Notch passed the thoroughfare from Canada and Upper Vermont and New Hampshire to the sea at Portland. Through it the farmers carried their pork and produce to market, bringing back dry goods, groceries and West India rum.

The tragic story of the "Willey Family" was told me in my boyhood by my father. They kept here a little inn for the entertainment of travelers, who were always glad to find a refuge from the storms, darkness and dangers of the journey. In August, 1826, a great rainstorm occurred, making the Saco a terrible torrent and spreading devastation and ruin through all the Notch. Rocks and earth and trees were loosened from the cliffs and with awful noise came crashing into the narrow valley. Two or three days elapsed before the fate of the family became known to the people below. The first traveler who made his way over the road found the house deserted, with no intimation whether the inmates had escaped. At midnight—the swollen river not allowing any one to cross—a horn was blown to alarm his father's family at Lower Bartlett, a most solemn sound to the anxious community. A large party succeeded in reaching the house and at last in finding the bodies of Mr. and Mrs. Willey, two hired

men and the youngest child, a little girl of three years. Three other children were never found. It is supposed that the family remained in the house until they felt sure that it would be carried away by the flood, and then endeavored to escape, but were overtaken and destroyed by the avalanche of rocks and trees. If they had remained in the house they would have been safe. A dog escaped and attempted to alarm other families, but his distress was not understood; he was afterwards seen running at full speed hither and thither, till he disappeared and was never seen again. The little house is preserved as it was, a larger one close by being occupied to accommodate tourists who visit the spot. We climbed up with difficulty over the path of the avalanche to the railroad track, and by dint of hard running reached the "Willey House Platform," a mile below, just in time to catch the evening train.

*Mr. Martin*

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SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.  
Dollier-Goodale Co., Boston, Mass.

## The Sunday School

LESSON FOR AUG. 12.

Matt. 4: 1-11.

### TEMPTATION OF JESUS.

BY REV. A. E. DUNNING, D.D.

In His temptations Jesus comes peculiarly close to us. As we fight the battle of life nothing cheers us more than the assurance that the Captain of our salvation is "One that hath been in all points tempted like as we are"; that "in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."

During His whole life Jesus was exposed to temptations just as real as ours are; but no other man will ever be so severely tempted as He was. He conquered Satan trying his utmost. But the period of Christ's temptation now under review is of peculiar interest to those on the threshold of active life, for through it Jesus entered on His public ministry. He had just been publicly set apart as the Messiah by His baptism. He was then privately tested in the wilderness.

He had advantages in resisting temptation which we have not, else He would have failed. He inherited perfect purity of character. He had come to the maturity of His powers with no experience of sin. Solicitations to evil came to Him only from without. Nothing in Himself could have originated a suggestion to do wrong. He had received the gift of the Holy Spirit without measure.

But we have advantages in resisting temptation which Jesus had not. While Satan addresses the same faculties and desires in us which he addressed in Him, we have the example of Christ always before us. We have the present aid of a sympathizing Elder Brother who has conquered. We have for our guides the experiences of Christian lives for nineteen centuries. From many facts in this wonderful scene which press for consideration, we select these:

1. Christ's temptation resulted in a victory over the devil. Satan is thirty-two times named in the New Testament, and as *diabolos*, representing the prince of demons, he is mentioned thirty-six times. He is a fallen spirit, the leader of a host of evil spirits, the great adversary of all that is good, ever trying to lead men to doubt and disobey God. The kingdom which Christ came to establish is not more real than the kingdom which He came to destroy. The chief representatives of these two kingdoms faced each other in the wilderness during that terrible period of forty days.

One of Satan's methods of overthrowing men is to lead them to disbelieve his own existence. If the tempter is not real, neither is temptation. He who could tempt the Son of God is a mighty prince, having a profounder knowledge of human nature than any man, with ability and power to organize human forces for selfish uses and a terrible purpose to destroy all likeness to God in His children. We fear the devil far too little. We are too careless of going into his ways. "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

But Jesus conquered the devil. He resisted all the attacks of Satan. After prolonged efforts, employing every art he knew to the utmost of his power, that greatest foe of every man was utterly overthrown. Not till "the devil had completed every temptation" did he for a season depart from Jesus.

2. Christ's victory was a man's triumph over the devil. Satan approached Him as he approaches us. Temptations were presented to Him as they are to our minds. Jesus became man in all the stages of man's life. He was born of a woman, was a babe, a boy, a youth, a man. He acquired knowledge by experience and study. It behooved Him in all things to be made like His brethren. He had a human body, a human mind, a human heart, a human will. He was a schoolboy, an apprentice, a carpenter, a son, a brother. He remembered, reasoned, loved. He suffered

from want, pain, weariness, hunger. He was open to the temptations of natural appetite, pride, ambition. He got strength from prayer, communion with the good, the active practice of piety. No hint is given us of the forty days' struggle. But at the end of that time Jesus faced the dramatic threefold temptation which each of the first three evangelists has described.

The first temptation was addressed to the physical nature of Jesus. All natural bodily appetites demand satisfaction. The demand that they make is not sinful. After long fasting in an absorbing conflict with Satan Jesus was seized with pangs of intense hunger. No food was near. Starvation must have stared Him in the face. To utter exhaustion of body and mind was added the love of life strengthened by the newly kindled sense of His great mission.

All around Him lay heaps of stones in the shape of loaves of Jewish bread. The temptation pressed on Him thus to make bread for Himself. It was right that He should have bread. He had the power to make it by miracle. Why was it wrong for Him to use His power to satisfy His hunger? Because He had come into the world to live under the limitations of human life, to strive and suffer as a man. To have wrought this miracle for Himself would have been to throw off these limitations.

How did Jesus meet this temptation? He looked it full in the face, saw its meaning and consequences and repelled it by the wise use of His Father's Word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The chief necessity of life is not gratification of appetite, but doing the will of God. By holding steadfastly to this simple truth, Jesus conquered. He is our example. None of our physical appetites are evil. The gratification of them is wrong only under forbidden conditions which harm mankind. Holy living, which is blessedness, is keeping in harmony with God's law in His Word as interpreted to us by the life and teachings of Jesus.

There is not space to consider the other temptations in detail. In the second Satan proposed to Jesus to use His divine power to excite the enthusiasm of the populace who sought signs from heaven and to substitute the ideal for the real. But the new creation of men could only be accomplished by the acceptance of Christ as He is, to be Lord of the conscience, the will and the affections. The third temptation to Jesus was to win a quick victory by temporary alliance with evil. It seemed a small price to pay for a great good. But it would have failed because no outward conformity to God's will can restrain sinful hearts. The opportunity to use the devil for good ends is always a temptation from him.

In these three forms of temptation the whole range of enticements to evil is exposed. In the first Satan said, "Use yourself independent of the will of God." In the second he said, "Use God according to your own will." In the third he said, "Use me." Christ conquered in every temptation by two weapons, the Holy Spirit and the Word of God.

3. Christ's victory over the devil was for men. He fought and won for our sakes. Of larger nature than any man, with keener susceptibilities to joy or pain, with truer conceptions of what men may become, He fought the devil for love of men. To the gift of the Holy Spirit and the knowledge of the Word we add the grasp of the Redeemer's hand as we fight against the devil. Christ, who has triumphed for His disciples, triumphs in them.

4. Christ's victory over the devil was preparatory to His final and complete triumph. When Satan had completed every temptation, he left Jesus for a season. But the same temptations were repeated. When He had made bread for the multitude and they sought to make Him king, when Peter sought to dissuade Him from His path to the cross, when He agonized in Gethsemane, the conflict was

again and again renewed, but with less and less confidence on the part of the devil. More and more positively does Christ assure His disciples that He has power over all men and all things in heaven and on earth. Through death at last He won the final victory over Him that had the power of death. Though the conflict is continued in us, it is with a kingdom already overthrown. Each individual soul is in peril from the tempter, and may be overcome by him. But he is a vanquished foe, and whoever receives Jesus Christ into his life as a Saviour and King is already a conqueror. "Greater is He that is in you than he that is in the world."

### Y. P. S. O. E.

#### PRAYER MEETING.

Topic, Aug. 12-18. Whole-hearted Service. Eph. 6: 5-18.

This passage, without meaning to withdraw attention from the importance of faith, puts special emphasis upon works, upon service. It thus illustrates afresh the intensely, wholesomely practical nature of Christianity. The very expression "whole-hearted" suggests absorption in the service of Christ, which is the service of our fellow men and women in His name and after His methods. It means that in a real sense the true Christian gives himself up to this service, surrendering other interests in order to be loyal to it, making it his chief and engrossing object. This is an extreme demand to be granted, but it is nothing less than this which Christ asks of us. Paul was a fine example of it. So were Bishop Hannington and General Gordon. So, probably, are some whom each of us can call to mind, who, although perhaps not famous, are known to be profoundly consecrated and active in all good things.

To be thus absorbed in being like our Lord and in doing Him service has two noticeable results. Such a Christian is not discouraged long, if at all, by adverse occurrences. He anticipates, as a matter of course, that some such must be encountered, and he is so confident of the supreme and victorious support and help of God that he is able to be calm and cheerful when others are dismayed. Paul in the shipwreck was an illustration of this. He is so sturdy in his love and obedience toward God that he knows God will neither forget nor neglect him or the interests dear to both. Furthermore, such a Christian becomes uncommonly ready in resources. He is prompt in devising expedients. He accepts opposition as divinely allowed and as intended not to prohibit him from succeeding but to suggest that he attempt, and perhaps to force him to adopt, some other method of action. Subsequent events often have shown such changes of plan to have involved the best, and sometimes the only, methods by which the desired result could have been gained.

Another point in reference to whole-hearted service should be remembered, and that is that everybody can render it. It does not depend upon age, health, wealth, learning, social position, fame or any such conditions. It is simply and solely trying to love and obey Christ in full and cordial earnest, working for Him, as we often express it, with all our might. There is solid comfort in this truth for each of us.

Parallel verses: Josh. 24: 14-24; Neh. 6: 1-4; Ps. 27: 1-6; 62: 1, 2; Matt. 24: 42-44; 25: 21; Luke 10: 27; Phil. 3: 13, 14; 1 Tim. 6: 11, 12.

### THE CHURCH PRAYER MEETING.

Topic, Aug. 5-11. Does Christianity Depend Upon a Book? Matt. 25: 31-46; Rom. 8: 5-14.

On what did the early Christians rely? Could we spare the Bible? Bibliolatry versus neglect of the Bible.

(See prayer meeting editorial.)

There are points of experience where all things gather. Eternity is in them.—Mrs. A. D. T. Whitney.



## Literature

## BOOK REVIEWS.

## SOCIAL EVOLUTION.

This remarkable book—the work of Benjamin Kidd, a young Englishman not hitherto generally known to the world—is an earnest defense of Religion and from the point of view of a scientific evolutionist. It is as bold as it is vigorous, as fresh and striking as it is thoughtful. That it already has made a great stir in the intellectual world is no wonder. The author's theory in brief is as follows.

One of the first and chief lessons of evolution is that man's mere reason does not and never can sanction the conditions by which alone the progress of society has been gained. It bids him devote himself to securing his own interests, regardless of future generations and of the welfare of society in general. From the beginning of life the accepted and apparently necessary conditions of progress have been incompatible with the welfare of a large proportion of the individuals composing any species. Among men there has been constant and intense competition. The stronger has crowded out the weaker only to be crushed itself in turn. Whole races have been and are being caused to disappear. That this result should commend itself to their reasons is inconceivable. But, on the other hand, to abolish competition would mean stagnation and death. There is abundant evidence, therefore, that to the great masses of the people in the advanced civilizations of the present the conditions under which they live and work lack rational sanction. So that we are face to face with the fact that, although the reason is one of the leading factors in man's social progress, the organic laws of existence render his progress impossible except under conditions which his reason never can approve.

What then is the motive power behind him in this desperate struggle of his against forces set in operation by his own mind? It is the influence of religious belief. "Man would appear to be always possessed by the desire to set up sanctions for his individual conduct, which would appear to be *super-natural* against those which were natural, sanctions which would appear to be *ultra-rational* against those which were simply rational." The distinguishing feature of human history is the social development of the race and the special feature of this development is the relation of the individual to society. The function of religious beliefs in human evolution must be "to provide a *super-rational* sanction for that large class of conduct in the individual, necessary to the maintenance of the development which is proceeding, but for which there never can be, in the nature of things, any rational sanction." Moreover, a merely rational religion is a scientific impossibility, a contradiction in terms. The religious beliefs of mankind are not a class of phenomena peculiar to the childhood of the race but are the characteristic feature of our social evolution.

Two able chapters contain a detailed study of Western civilization. It is comparatively modern in human history and it is exceptional in character. It dates from the Renaissance. A new force came into the world with the Christian religion, one not the product of the reason or the intellect, and it gained steadily in power until the reason was wholly subordinated and the church

became supreme. But after the fourteenth century the other factor, the reason, reasserted itself, and since then social progress has been two-sided. The problem is how to retain the highest operative ultra-rational sanctions for the severe conditions of life which are inevitable to social progress, *i. e.*, the stress of competition, etc., and also to afford the freest play to those intellectual forces which, although they tend to conflict with this sanction, nevertheless tend to raise to the highest degree of efficiency all those concerned in the struggle for existence. Up to the Reformation militarism prevailed universally and is only now disappearing. But the Reformation gave prominence to the individual. The rights and powers of the upper classes began to pass into the hands of the gradually formed middle class, and now the ideal of a social state is coming to be that in which all the members of the community will be secured admission to the rivalry of life, so far as possible, on an equal footing in respect to opportunity.

This process of social evolution is unique in the history of our race and the moving force behind it is not the intellect, except in a strictly subordinate sense. It is Altruism. The Reformation "liberated, as it were, into the practical life of the peoples affected by it, that immense body of altruistic feeling which had been from the beginning the distinctive social product of the Christian religion, but which had hitherto been, during a period of immaturity and intense vitality, directed into other channels." A conspicuous result is the striking modern development of humanitarian feeling and philanthropic effort. The breaking down of the military organization of society led to the emancipation and enfranchisement of the great body of the people, and this resulted in that free play of forces which has produced the modern world and tends toward a social state in which there will be no privileged class in respect to opportunity. But this striking social development, instead of being due to increasing intellectual culture, has been much opposed in most of its steps, at any rate for a time, by the most cultivated classes, and is due to the altruism which is the product of religion and which has caused a widespread deepening, purifying and strengthening of character throughout Western nations. This, in the view of the scientific evolutionist, is the contribution of the Christian religion to social development, and its peculiar significance is that the rivalry of existence has tended to be raised, by the bringing of all the people into it, to the highest degree of efficiency as a cause of progress which ever has been attained.

Mr. Kidd carries on his argument and statement in a chapter on Modern Socialism in which he points out that the socialistic movement is the special characteristic of our own time, that its tendency is toward the abandonment of the doctrine that public authority should concern itself as little as possible with the popular welfare, and also is toward the strengthening and equipping at the common expense of the lower and weaker against the higher and richer classes; that this movement has the increasing support of the upper classes themselves, which is due to the ethical development which has been mentioned; and that the outcome of the process of social evolution will be the bringing of all the people into the rivalry of life upon a footing not only of political but also of social opportunity.

Moreover, he insists, the overshadowing importance of that ethical development which has supplied the motive power must ever be kept in mind. The two inherently antagonistic tendencies always are present, the one requiring the increasing subordination of the individual to society and the other, the rationalistic, prompting him increasingly to dispute the claim that he submit to a process of social order which operates chiefly for the benefit of future generations. But as social evolution advances the second tendency yields ever more and more to the first, and for the reason already given. Only religion can work this result, and even the non-religious cannot escape its control in this respect.

Then, in reply to the query whether this development can be depended upon to continue, he goes on to argue that the evolution of human society—as "Darwinian science must eventually establish"—is primarily religious in character and that the race must ever grow more and more religious. The claim that religious influences and tendencies are decadent is unfounded, as both history and anthropology make clear. Intellectual development has not advanced noticeably, in spite of what many suppose, and high intellectual development is not, after all, the most potent factor in determining success. Natural selection seems to be steadily evolving religious character primarily and intellectual character only secondarily. "The race would in fact appear to be growing more and more religious, the winning sections being those in which, *ceteris paribus*, this type of character is most fully developed." The process of evolution is orderly and natural and not likely to cause social convulsions on any large scale. The volume closes with an interesting forecast of the assumption by Western civilization, when the necessity and duty of so doing have become evident, of the obligation to provide the moral force necessary to govern the tropical countries from the temperate zones.

No adequate treatment of this work is possible in the space at our command, but we have indicated how striking and powerful, and, indeed, how revolutionary at times, the author's argument is. He has elaborated it with care and caution, and has illustrated it amply. One pivotal position is the claim that the human reason does not sanction the essential conditions of human life. Here is where battle will be offered and stoutly. It may hardly answer to say that reason has approved them on the ground that they were the best to be had, for the only sanction which fairly is meant is sanction of them in their inherent nature, as being what they have been and are. Mr. Kidd has raised a novel issue but we think he has left his case in doubt. Certainly he puts too much emphasis upon the unrest and discontent of individuals and social classes. They exist undeniably, and more evidently now than ever, yet they never have been as general or as controlling as the necessities of his argument seem to impel him to claim. In other words it is not as certain as he thinks that "the interests of the social organism and of the individual are, and must remain, antagonistic." Upon another point he is far from conclusive. He claims that, in order that progress may go on without deterioration—whether as to man or the lower creation—a species must be carried on "to a greater extent from individuals above the average

than from those below it, and consequently by multiplying beyond the limits which the conditions of existence comfortably allow for." The meaning of the first clause is clear but why and how the second statement follows from it is not evident. Grant Mr. Kidd's premises and most of his conclusions follow more or less directly. But the earlier pages of his book are the weaker ones. There are evident flaws in his foundation work, but the main line of his thought is sufficiently true to constitute his volume more than ordinarily engrossing and rewarding. [Macmillan & Co. \$1.75.]

## STORIES.

John Strange Winter has returned to her native heath, so to speak—the portrayal of the modern English military man. Her new book, *Every Inch a Soldier* [J. B. Lippincott Co. \$1.00] tells how a fine young fellow, a cavalry officer, got into a dreadful scrape, being charged and convicted, upon circumstantial evidence, of murder, and how he was cleared after all and how things turned out happily. The willfulness of some young women also is revealed with not less distinctness. It is not a prize story exactly but it is amply worth reading.—*Red Diamonds* [D. Appleton & Co. 50 cents] is by Justin McCarthy and is even better. It has a plot worthy of Dumas and, although this is worked out with more spirit than attention to details, the movement of the story carries along the reader successfully. This too is excellent warm weather reading.—Best of the three is Mrs. Campbell-Praed's *Outlaw and Lawmaker* [D. Appleton & Co. 50 cents]. This is as bold in conception as Mr. McCarthy's novel and is written with more pains and is abler in its delineations of both character and society as well as in its descriptions of scenery, all of which are admirable. It is an Australian story and possesses exceptional interest.

Richard Rogers, *Christian* [Presbyterian Board of Publication and Sabbath School Work. \$1.00], by Alice B. McConnell, is a Sunday school story, we suppose, in intent as it is in general character. But it seems to be above the average in respect to literary merit and also interest. It will be much liked and will impress more than one important truth.—Noah Brooks's short stories are capital and seven of them have been gathered into a tastefully bound and tempting volume, *Tales of the Maine Coast* [Charles Scribner's Sons. \$1.00]. The scene is Castine and its vicinity, that region which natural beauty and historic interest both have combined to render attractive, and the author's keen perception of New England character and his skill in portraying it have enabled him to make striking pictures upon his appropriate background. The book will be one of the favorites of the season.

## MISCELLANEOUS.

Mr. A. P. Stokes's little book, *Joint Metallism* [G. P. Putnam's Sons. 75 cents.], containing several letters, rejoinders, etc., proposes a new plan for a self-regulating currency. He proposes silver coins, called "standards," containing as much silver by weight as there is gold in the five dollar gold piece, and that, six months after the passage of the necessary act and thenceforward, all debts shall be payable half in gold coin and half in standards, the number of these standards to be according to a government ratio to be monthly established by the Secretary of the Treasury—in view of the

average relative market values of gold and silver up to that time—and announced. His plan also provides that the government shall receive deposits of gold coin together with silver standards, the proportion of gold and silver in such deposits being according to the government ratio current at the time, and shall issue therefor legal tender joint certificates, for ten dollars and upwards, redeemable half in gold and half in standards according to the government ratio in force. This plan has found some favor and some condemnation. It might be used as a basis for international agreement, and the author thinks that changes in the government ratio would be so infrequent and slight as to amount to no hardship. Students of such subjects will be interested in the plan. But experts of the first rank now differ so radically upon it that it is unusually hard to see where the truth lies. We are not yet ready to approve Mr. Stokes's scheme. It seems to expect legislation as to the two metals to be able to accomplish what it never has been able to do yet.

The thesis presented to the philosophical faculty of Yale University in 1893 by Laura J. Wylie in candidacy for the degree of Doctor of Philosophy has been published by the university and is entitled *Studies in the Evolution of English Criticism* [Ginn & Co. \$1.10]. Opening with a study of Dryden's criticism, which was the culmination of a century and a half of critical progress and was inevitably classic in form and spirit, although not regardless of scientific method, it goes on to describe the evolution out of Classicism, and the change to the Romantic point of view, the influence of the Romantic school and of German criticism upon English, and it concludes with an analysis and exposition of Coleridge's work in criticism. It is a masterly piece of work, thorough and discriminating, and is written in an uncommonly lucid and finished style.

Not only Egyptologists but the many people who have visited Egypt and the East will appreciate the study and labor which Mr. Isaac Myer has put into his volume, *Scarabs* [Edwin W. Dayton. \$1.75], which is a study of the history, manufacture and religious symbolism of the scarabeus in ancient Egypt, Phœnicia, Sardinia, Etruria, etc. The work is done in a scholarly manner and a good deal of collateral information is furnished about the ancient religions and kindred matters. Mr. Myer declares emphatically—which needs to be impressed upon travelers—that scarabs are forged upon so large a scale that most of those offered for sale are frauds and that even trained experts sometimes cannot be sure whether specimens offered are ancient or modern.—*Three Weeks in Politics* [Harper & Bros. 50 cents], by J. K. Bangs, one of the pretty Black and White series, describes humorously the experiences of a candidate for mayor in a small town, defeated by his unwillingness to fall in with the political methods and practices prevalent there and—too probably—elsewhere. The book is highly amusing but has a serious and an important purpose.

## NOTES.

—*Romance* has fallen into line by reducing its price from twenty-five to ten cents a copy and its sales have increased very largely.

—Apropos of the habits of authors, Mr. Marion Crawford is said to have written on

an average 2,000 words of prose daily during the past year.

—The *Book Buyer*, always enterprising and choice, is publishing a capital series of papers about American illustrators. E. W. Kemble is the subject in the July issue.

—The July *Bulletin of the Boston Public Library* contains a facsimile of the first draft of the Freeman's Oath, in Gov. John Winthrop's handwriting, and of the Servants' Oath, together with a modification of the Freeman's Oath, both in Gov. Thomas Dudley's handwriting.

—Maurice Jókai has just had his jubilee celebrated by the Hungarians. Although comparatively unknown to Anglo-Saxon readers he is famous in his own part of the world, and he has produced fully two hundred and fifty volumes, including fairy-tales, novels, essays, political works, histories, poems and dramas. He also is a famous orator. A systematic effort to translate his works into English is soon to be made.

—The *Publishers' Weekly* states that the Bow-Knot Publishing Co., of Chicago, has offered four cash prizes—\$1,000, \$500, \$300 and \$200 respectively—for the four best works of fiction sent them before Dec. 1. They also will give the successful authors a ten per cent. royalty upon sales. Their purpose is to stimulate young and now unknown authors. Of course works sent in must be thoroughly original and the copyrights, etc., must be assigned to the company. Manuscripts must contain from sixty to eighty thousand words and must be sent in under some assumed name.

## BOOKS OF THE WEEK.

- Ginn & Co. Boston.*  
ESSAYS AND LETTERS SELECTED FROM JOHN RUSKIN. Edited by Mrs. Lois G. Hufferd. pp. 441. \$1.00.  
NATIONAL SCHOOL LIBRARY OF SONG, No. 2. Edited by Leo R. Lewis. pp. 92. 60 cents.  
*Eates & Lauriat. Boston.*  
NARCISSE. By Laura E. Richards. pp. 80. 50 cents.  
*Littell & Co. Boston.*  
LITTELL'S LIVING AGE—APRIL—JUNE, 1894. pp. 824. \$2.75.  
*D. Appleton & Co. New York.*  
MEMOIRS OF THE BARON DE MENEVAL. Edited by Baron N. J. de Ménéval. pp. 483. \$2.00.  
THE PURPLE LIGHT OF LOVE. By H. G. McVickar. pp. 176. 75 cents.  
*Macmillan & Co. New York.*  
A HISTORY OF GERMANY IN THE MIDDLE AGES. By E. F. Henderson. pp. 437. \$2.60.  
*G. P. Putnam's Sons. New York.*  
THE ILLS OF THE SOUTH. By C. H. Otken, LL. D. pp. 277. \$1.50.  
*Henry Holt & Co. New York.*  
QUAKER IDYLS. By Sarah M. H. Gardner. pp. 223. 75 cents.  
*Longmans, Green & Co. New York.*  
AN ENGLISH ANTHOLOGY FROM CHAUCER TO TENNYSON. Selected and edited by John Bradshaw, LL. D. pp. 509. \$1.50.  
*American Baptist Publication Society. Philadelphia.*  
THE DAWN OF CHRISTIANITY. By H. C. Vedder. pp. 208. 90 cents.  
*Meyer & Brother. Chicago.*  
HENRY OUT OF THE ROCK. By W. S. Nickle and G. J. Meyer. pp. 206. 30 cents.  
**PAPER COVERS.**  
*Marigold Printing Co. Bridgeport, Ct.*  
THE EVOLUTION OF WORLDS FROM NEBULÆ. By L. F. Dean. pp. 84.  
*D. Appleton & Co. New York.*  
DR. JANET OF HARLEY STREET. By Arabella Kennealy. pp. 340. 50 cents.  
*The International News Co. New York.*  
THE PEARL. By Marie Bernhard. pp. 307. 50 cents.  
*G. W. Dillingham. New York.*  
"2894." By Walter Browne. pp. 298. 50 cents.  
*F. T. Neely. New York.*  
THE DISAPPEARANCE OF MR. DERWENT. By Thomas Cobb. pp. 263. 50 cents.  
*H. W. Hageman Pub. Co. New York.*  
THE QUEEN OF ECUADOR. By R. M. Manley. pp. 331. 50 cents.  
*Meyer & Brother. Chicago.*  
SERMONS IN SONG. Edited by G. C. Tullar and I. H. Meredith. 15 cents.  
LITTLE BRANCHES. By C. H. Gabriel and W. S. Nickle. 15 cents.

## MAGAZINES.

July. BIBLIOTHECA SACRA.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—LEND A HAND.—ECONOMICS.—NINETEENTH CENTURY.—FORTNIGHTLY.—OVERLAND.—PULPIT.  
August. CASSELL'S.—POPULAR SCIENCE.—SCRIBNER'S.—HOMILETIC REVIEW.—HARTFORD SEMINARY RECORD.—CHAUTAUQUAN.—LIPPINCOTT'S.—HARPER'S.—ST. NICHOLAS.



## In Pursuit of Wisdom.

Theologians at Oxford, Clergymen and Journalists at Grindelwald, Economists at Philadelphia.

### THE OXFORD SUMMER SCHOOL OF THEOLOGY.

Picturesque as is the setting of this summer school, now holding its two weeks' session in the midst of the glories of old Oxford, there is nothing about the assemblage that lends itself to the uses of artist or poet. It is simply a gathering of 350 hard-working ministers, most of whom are devoting a portion of their greatly prized vacation days to the lecture-room rather than to lotus-eating. Five solid hours daily they sit, note-book in hand, intent upon the utterances of men known and honored the world over. The assemblage thus takes on at once the character of a school rather than that of a popular meeting, and the lectures of the day move on with a precision that recalls vividly to those who some time ago exchanged the quiet of academic halls for the arena of active professional life the routine and the obligations, as well as the compensating joys, of undergraduate life.

#### NOT AN ENGLISH CHAUTAUQUA.

No one should come to the Mansfield Summer School under the impression that it is a kind of an English Chautauqua with the innumerable diversions that usually accompany that species of meeting. For us there are no sunrise bells and evening fireworks, no band concerts and recognition days. The student here, if he be possessed of a conscience and if he wants to carry anything away with him, is obliged to buckle down to good, hard, wholesome intellectual work.

#### SOCIAL DELIGHTS.

This does not signify an entire absence of the social and less serious elements. Though all the morning hours are supposed to be spent indoors, the afternoon and evening bring only one lecture respectively, and the leisure time is well employed in sight-seeing, of which one can do no end at Oxford in strolls along or boat rides upon the storied Isis, or in drives about the region whose loveliness is a constant allurements.

In the intervals between the lectures there is time, too, for considerable chatting, and the wide open doors of Oxford homes and the pleasant way the people have of asking you quite informally to breakfast or afternoon tea afford an excellent opportunity of familiarizing yourself with the customs and of imbibing the spirit of social and domestic life at this university center.

More delightful and stimulating even than the professional lecturer has been the chance to grasp by the hand and to have a personal word or two with the lecturers themselves, whom the American delegation in particular has found exceedingly approachable, ready to impart information and suggestion from their rich store of knowledge, and apparently eager to learn about the movements of thought and the practical problems on our side of the water.

#### WHO ARE THERE.

About the same number of students have come together this year as at the first session of the school in 1892, and a good many here now were here then. Denominationally the 350 men present may be roughly classified in three approximately equal groups—Presbyterian, Methodist and Congregational. Most of them are wearing the harness of the active ministry and are in early middle life. Seventy Primitive Methodists are here at the charges of a wealthy marmalade manufacturer of Liverpool, who realizes the importance of putting the leaders of his church in touch with modern thought.

The Americans in attendance count up about thirty, and numerically, at least, constitute hardly an appreciable element in the

school. But one notices among them a good many well-known faces. Boston is honored by four of its most prominent pastors, Drs. Herrick, Gordon, Boynton and Lorimer. Cambridge is represented by Mr. Beach, Lowell by Rev. C. W. Huntington. Professor Denio of Bangor, Rev. R. T. Hack and Rev. C. G. McCully look after the interests of the State of Maine, and Ohio is represented by Rev. A. D. Skeele and Rev. Sidney Strong, and Wisconsin sends Rev. G. H. Ide.

There is quite a sprinkling also of theological students on their way to and from the Continent, and between the lectures they conjure with the names of Harnack, Pfleiderer, *et al.* The presence of men from Madagascar and New Zealand and of President Kozaki of Japan contributes to the gathering something of an international flavor.

#### WHERE THE WORK IS DONE.

Mansfield College is, of course, the headquarters of the school and Dr. Fairbairn its moving spirit, while the numerous details, on the faithful attention to which the success of such a meeting so largely depends, are carefully looked after by the competent and affable bursar, Mr. Norman H. Smith. A certain number of the lectures are given in the hall of Balliol College, from whose walls the gentle countenance of its beloved and lamented master, Dr. Jowett, who so endeared himself to the attendants of the school two years ago, looks down in benediction. A pleasant feature, and one which promotes unity of feeling, is the gathering of the entire school in Mansfield Chapel for prayers each morning, which are conducted alternately by English and American divines. Dining together at night in hall is another bond of union and gives rise to pleasant acquaintanceships which may grow to the dimensions of international friendships.

#### WHO HAVE LECTURED.

The lectures thus far have been strong, fresh and inspiring. It is emphatically a theological school with hardly so much as a detour into the field of sociology. But theology proper, in its philosophical, Biblical, doctrinal and historical aspects, is kept at the front, and is expounded by experts in their particular spheres. We have listened to Dr. A. B. Bruce's candid and convincing plea for the most painstaking attention to the historical records of Christianity. We have been charmed by the force and fire and rhetorical skill of George Adam Smith, who has delved into the origin of Israel's religion and brought forth things decidedly new to some of us, but which seem true, reasonable and conserving to a faith that fears not to face facts.

Dr. Fairbairn has captivated us, first, by his delightful lecture upon The Place of Oxford in the Religious History of England, and next by the sweep and grasp of his course of lectures, now in progress, on the Philosophy of Religion. Professor Massie of Mansfield has set forth, in a notably calm and judicious way, the present state of New Testament criticism, especially as it bears upon the Apocalypse, the Petrine epistles and on Jude. Dr. Ryle of Cambridge has shown the influence of modern studies on our doctrine of inspiration, and Dr. Sanday is to exegete some of the classic passages in the Epistle to the Romans.

There has been a valuable course of three lectures by Andrew Seth on Modern Philosophy and Inspiration and Rev. James Robertson has conducted a book study of Joel. In church history we have been instructed by Rev. James Orr, D. D., who goes to Chicago Seminary next April to deliver a course of lectures on German theology. His theme here has been The Early Progress of Chris-

tianity—as respects numbers, as respects the different strata of society and its penetrative influence.

In the field of pastoral theology we have thus far been limited to two addresses by Rev. John Watson, a popular preacher in Liverpool, who has spoken on the Genesis of a Sermon and the Machinery of a Congregation. There is still a rich feast in store for us during the remaining days of the school in Dr. G. A. Gordon's sermon, who will preach tomorrow on The Divine Life the Principle of Unity, in Principal Simon's course of lectures on The Redeeming Work of Christ, and in the continuation of courses now but partially finished.

The mere mention of the names of these distinguished scholars, who are giving us the results of many years of laborious research, is sufficient to indicate the richness of the feast that is here spread, in the strength of which one can travel many days along the common ways of life. In my next letter I shall try to state somewhat more definitely the trend of the various lectures and the significance and permanent value of the school.

Oxford, July 21.

H. A. B.

### THE GRINDELWALD CONFERENCE AND CHRISTIAN REUNION.

#### ITS ORIGIN.

Like many other movements which have become large and influential, the now famous Grindelwald Conference had an almost accidental beginning. It grew out of the *Review of the Churches*, which was founded on the basis that the way to union is through mutual knowledge. If the *Review* had never been started the conference would never have been formed. Going on a cruise to Norway with the Polytechnic young men, as their chaplain, Dr. Lunn found that, as a result of the free paragraphic use of his name, a large number of Methodists had joined the party. The doctor argued: If Methodists are attracted by my name, a *fortiori* Methodists will be attracted by Hugh Price Hughes, and Churchmen by the Bishop of Ripon, and if, in this way, the leaders of the churches could be led to make holiday together, their disciples would be sure to follow them.

"Another thing that led me," Dr. Lunn remarked, during conversation in his Swiss chalet, "to forecast the whole scheme, which I conceived, as Stead would say, on the astral plane, was this: When in Dublin I was a member of a very extraordinary club. There were only fifty members, but they included Michael Davitt, John O'Leary, T. W. Russell (Unionist M. P.), Matthew Arnold's brother, Professor Arnold of the Catholic University, and some Unionist professors of Trinity College and a Russian Nihilist used also to come to our gatherings. In fact, we had every shade of opinion, from Fenianism to Orangeism, from Catholicism to atheism. We met on Saturday nights to discuss the situation. Only once did we have anything approaching a scene, and that was when W. T. Stead came as my guest. About three o'clock in the morning Stead was arguing, in a semi-private conversation, in favor of the appointment of Roman Catholic magistrates in the north of Ireland. This trod on two of T. W. Russell's pet corns. He is an extreme Protestant and also a rabid teetotaler, most of the well-to-do Catholics in the north of Ireland being publicans. He was very furious at Stead, who, in support of his argument, quietly remarked, referring to the 'maiden tribute' prosecution, 'I know what it is to feel, whether rightly or wrongly, that the whole majesty of the law, which ought to be used to defend me, is being used to crush me.' Russell retorted rather

savagely, 'I wonder how many jail-birds we have here!' Whereupon Dwyer Grey, with an Irishman's tact, gave a humorous turn to the conversation by telling a good story. 'I am reminded,' said he, 'of an incident that happened just after the Kilmainham treaty. I had a number of suspects to dinner at my house; we had all been locked up in Kilmainham and were recounting our experiences of jail life. That evening I happened to have a new butler, and he seemed pretty much astonished when he heard the men telling their prison experiences, but when it came to Miss Anna Parnell and the other ladies he evidently thought it was a long firm he had got into and cut for his life!' Dwyer Grey's story saved the situation, and we dispersed amicably. That," repeated Dr. Lunn, "was the only approach to unpleasantness we ever had."

After his experience of this club it occurred to Dr. Lunn that if politicians at fever heat of excitement could thus meet together it ought to be possible to get Anglicans and Non-conformists, Anabaptists and Pedobaptists to meet in friendly conference in some foreign holiday resort. By a series of accidents that would take too long to describe, Dr. Lunn was led to select Grindelwald for a small winter gathering which he planned as an experiment. There were only twenty-eight in the party, but some most delightful and profitable discussions took place in the evenings. The twenty-eight included Rev. A. R. Buckland, editor of the *Record* and morning preacher at The Foundling, and two other church clergymen—one high, the other evangelical—Methodists, Baptists, Congregationalists and others. Dr. Lunn was so much encouraged by the success of this preliminary experiment that he wrote from Grindelwald to Lord Nelson, president of the Home-Reunion Society, and the Bishop of Ripon, who had written on reunion for the *Review*, asking if they would support him in organizing a large conference. Both responded very heartily, and the scheme of the Grindelwald Conference of 1892 was forthwith outlined in the *Review*. Dr. Alexander MacLaren, Hugh Price Hughes, Dr. Joseph Parker, Canon Fremantle and a number of other religious leaders at once expressed hearty approval, and in most cases offered their co-operation. The plan of the conference was to combine a genuine holiday with evening discussions, and in spite of the prognostications of numerous ecclesiastical Cassandras the meetings were surprisingly successful, the attendance usually averaging about four-fifths of the total number in Grindelwald.

#### THE GROWTH AND IMPORTANCE OF THE MOVEMENT.

There is every indication that the movement will grow from year to year. In 1892 950 attended the conference, in 1893 the number rose to 1,650, and Dr. Lunn confidently expects, from present indications, that over 3,000 will be present this year. Apart from the main object of Grindelwald gatherings, the reunion of Christendom, to which Dr. Lunn steadily adheres, the liberal arrangements he makes enables many to whom a visit to Switzerland would otherwise be an impossibility to enjoy for a comparatively small sum a splendid holiday on the Alpine slopes. Dr. Lunn is specially generous in providing facilities for poor, hard-worked ministers to have a fortnight among the Alps. Numbers of the general public, who may not be specially keen on reunion yet appreciate the advantages of joining a holiday party conducted on a religious basis, are glad of the opportunity it affords to meet with and listen to so many distinguished men and women. Speaking from my own experience, I can say that everything possible is done for the comfort and happiness of those who join the parties, and elaborate arrangements are made so that each member may have the maximum of enjoyment for the minimum of expense.

The ecclesiastical importance of the gathering this year seems likely to exceed that of its predecessors. Dr. Lunn has devoted the whole of the balance of receipts over expenditure from last year's conference to secure the attendance of a number of leaders of the churches, and amongst those taking part in the reunion discussions the first week in August I may mention the Deans of Bristol (Pigou), Norwich (Lefroy) and Armagh (Chadwick), Prebendary Webb-Peploe, who is sometimes styled the unmitigated archbishop of evangelical Churchmen, Canon Hammond, a very pronounced High Churchman, and leading representatives of Presbyterianism, Congregationalism and Methodism. This ecclesiastical gathering is prefaced by a fortnight on social problems, a representative of the Epworth League describing the growth of that remarkable movement in America and Mr. W. T. Stead recounting his experiences of Chicago—of which you have probably had enough but of which we on this side are, like *Oliver Twist*, still eager for more.

One of the most interesting discussions deals with the relations of the church to the press, Mr. A. E. Fletcher, the famous editor of *The London Daily Chronicle*, Mr. P. W. Clayden, president of the Institute of Journalists and editor of the *Daily News*, and Mr. Stead representing the laity, the discussion being opened from the clerical side by the editor of the *Record*. A very lively debate is anticipated on the evening devoted to the church and the stage, when Dr. Newman Hall, a representative of the old Puritans, will take up the Precisionist attitude, and Professor Shuttleworth, one of the leaders of the Church and Stage Guild, will reply. The last fortnight of the conference, Sept. 9-21, will be devoted to historical and political subjects, Switzerland being considered as an object lesson in democracy for Europe.

Your readers may be interested to know that Dr. Lunn is coming to America in November to attend the convention of the world's W. C. T. U. and to organize the temperance campaign round the world.

Grindelwald, July 10.

ALBION.

#### A SUMMER MEETING OF ECONOMISTS.

Just now, when economic distress and industrial disturbances are so widespread and so portentous, it is extremely significant that there is greater activity among our educators in the promotion of popular education in the economic and social sciences than ever before. Equally significant is the fact that never has there been a greater effective desire, or demand, as economists would say, on the part of the people for scientific education in these important subjects than exists at the present time. We see this abundantly proven in the notable successes of the Chautauqua and University Extension systems, organized expressly for the promotion of general education, in which instruction in political economy and allied sciences has played a considerable part. During the month just past there has been held in Philadelphia the second session of the University Extension Summer Meeting. This meeting, as all who are acquainted with the extension movement know, is the climax to the year's field work of the American Society for the Extension of University Teaching. In the buildings of the University of Pennsylvania for a period of four weeks over fifty-five extension lecturers, college and university specialists delivered lectures and conducted conferences. The courses were co-ordinated and arranged in six departments.

One of the six was devoted entirely to economics and sociology. The staff of lecturers for this department contained so many eminent American professors of political economy that it has been called, not inappropriately, the Summer Meeting of Economists. The lectures began Monday morning, July 2, at 8.30

and continued two, three and sometimes four hours daily for five days in the week during the month. The afternoons were taken up with discussions and conferences. After each lecture there followed the regular extension class, in which the subject treated by the lecturers was thrown open for general consideration and the students given the opportunity of asking questions or dissenting from the views presented. Free give and take discussions, conducted with no little zest on the part of both students and lecturers, were common. Quite a number of college and university men, postgraduate students and instructors in economics followed the courses, as well as superintendents and principals and teachers of grammar and high schools and the regular extension students.

#### THE LECTURERS.

The corps of lecturers included eight of the leading authorities of this country in the economic, political and social sciences. Prof. J. B. Clark of Amherst College and Johns Hopkins University gave a course of ten lectures upon *The Distribution of Wealth*. This is a subject which Professor Clark has long been investigating. He holds theories respecting the disposition of wealth which are unique, and they have attained to considerable distinction among economic thinkers. In his lectures Professor Clark discussed, among other subjects, the Nature of Capital and the Sources of Wages and Interest, Dynamic Forces in Economic Society, Public Policy and Trusts and Labor Unions. Prof. Franklin H. Giddings, late of Bryn Mawr College and now at the head of the new department of sociology just established at Columbia College, delivered a course of lectures upon *The Scientific Subdivisions of Political Economy*. Professor Giddings presented his subject somewhat from the standpoint of sociology. These courses, together with conferences, took up the time of the students during the first week. Professor Giddings was followed by Prof. Simon N. Patten of the University of Pennsylvania, who began a course of fifteen lectures, continuing throughout the remainder of the meeting. The lectures dealt with three subjects: *The Ricardian Economics*, in which he discussed Ricardo's famous theory of distribution and his doctrine of money; *The Premises of Political Economy*, treating under this head the Stability of Prices, the Law of Diminishing Returns and the Consumption of Wealth; and *The Theory of Dynamic Economics*. Professor Patten is perhaps the most original economist in America. He has virtually founded a "school" of economists who now regard industrial life from the standpoint of consumption instead of from the point of view of production, as is the case with most teachers and writers on this subject. The same week Prof. Arthur T. Hadley of Yale presented in two lectures the *Theories of Population from Malthus to Wagner*, and in a third gave a very instructive discourse upon *Methods of Teaching Political Economy*.

#### A PLEA FOR BIMETALLISM.

The third week of the summer meeting Pres. E. Benjamin Andrews of Brown University commenced an interesting course on Monetary Theory, in which Money and the Times, England's Monetary Experiment in India, What Fixes Prices and allied subjects were treated. President Andrews was one of the delegates appointed by President Harrison in 1892 to represent the United States at the International Monetary Conference convened at Brussels, at the suggestion of our government, to consider the international regulation of the coinage of gold and silver. In his lectures he advocated international bimetalism and attributed our present industrial disturbances to the great and growing scarcity of fundamental money. Several of the other economists, however, gave lectures declaring unreservedly against bimetalism and in favor of gold monometallism. One evening, in addition to his lectures, President Andrews gave



the students an extremely entertaining account of the inner *modus operandi* of the Brussels Conference.

The last week of the summer meeting was crowded full with attractive courses by well-known economists. Besides Professor Patten's there were three others in progress throughout the week. Prof. Richmond Mayo-Smith of Columbia College, author of *Emigration and Immigration*, the only American authority on this important subject, lectured upon *The Ethical Basis for Social Progress in the United States*. He discussed the theories of mixtures of races and nationalities and their application to the United States, and the assimilating influences of climate, intermarriage and social environment. Prof. E. R. A. Seligman, also of Columbia College, delivered a course upon public finance, treating taxation, a subject on which he has published two notable monographs. He enlarged upon the basis, the effects, and the principles of taxation, closing his course with a discussion of the single tax. Last, but by no means least, there is to be mentioned the lectures of Prof. J. W. Jenks of Cornell University upon the *Relations of Economics and Politics*. Readers of the *Century Magazine* will remember his recent articles describing practical politics. Besides these regular courses nearly all of the lecturers gave additional lectures upon methods of teaching political economy in our schools and colleges, which were of great value to the many teachers present at the meeting. Prof. J. B. Clark criticised quite severely the report of the committee of ten for the subordinate place which it assigns the study of economics in our secondary schools. Professor Patten set forth how morality can be taught by proper instruction in the principles of harmonious economic life.

Perhaps the most remarkable thing about the entire meeting is the change which it signifies in the relations between our academic authorities and the people. It has been a great change from the olden times, when the college professors looked upon the people outside of the classroom as incapable of appreciating the results of their scientific investigations, and as indifferent to them withal. And equally great has been the change in the attitude of the people toward our leaders in scientific thought. They are beginning to feel that only by acquiring a true knowledge of the nature and laws of our social economic life shall we be able successfully to solve the many perplexing problems now confronting society and the state. Hence the hopeful significance of such a meeting as the one in Philadelphia.

F. I. H.

## EPISODES OF THE BIG STRIKE IN THE FAR WEST.

BY REV. W. S. HAWKES, SALT LAKE CITY.

I was first "tied-up" at Mountain Home in the midst of the vast lava fields of Southern Idaho, where we have a church. Here in the broiling sun and dust of the days, and the cold nights, I waited as patiently as possible for a train or some news from the outside world, and joined with the people in celebrating the "glorious Fourth." Catching a stray train I got to Pocatello, one of the "storm centers" of the strike. Here otherwise excellent church members of various denominations were as crazy as "loons" on the strike question. Two main divisions of the Union Pacific Railway cross at this point, and there were stranded passengers bound for the four main directions and hailing from all parts of the country. The railway company fed them at its hotel and they busied themselves in watching for news and chasing flying rumors. The little local paper was enterprising enough to get "specials" from Salt Lake and sell a large edition each afternoon at ten cents each. Most of the delayed travelers attended the mass meetings of the strikers and sympathizers and admired the way in which the Baptist and Congregational ministers interested the audience, talking about the burning

question but not committing themselves, yet at the same time giving facts as food for thought. It was wise, as it was all that would then do any good; but they laid stress on law and no violence, and doubtless did much good—only trained minds could have done so admirably. It was amusing to overhear people afterwards discussing and asking, "Well, on which side were those preachers, anyway?" While laying down Christian principles they avoided arousing passion by saying nothing about the merits of the strike.

When news of the spreading strike and riots made it evident that trains would not run for some days people began to be restive and to devise methods to get home. Permission was obtained from the railway management for an engine, coach and mail cars, without Pullmans, to run to Ogden, Utah, if the strikers would guarantee a "safe conduct" for it to go and return. As the business manager of the Salt Lake *Tribune*, a superintendent of missions and prominent business men of various localities were on the committee to wait on the strikers for that safe conduct it was thought it would be granted; but as two hours before they had taken the law into their own hands so far as to uncouple the Pullman cars and push them to a remote corner of the railway yard, they seemed to feel strong in their position. It was as though they expected to win more easily by making every traveler as uncomfortable as possible. They had assured some of us on the previous day that no possible objection would be made to the running of trains without Pullman cars. They were told that if they allowed this special train the fact should appear in the Salt Lake *Tribune* the next morning and be telegraphed by the Associated Press that trains could move on this road when Pullmans were not attached. While some favored it, the request was denied, and a disgusted set of travelers went about devising other plans. The courteous local railway superintendent granted the use of all the hand-cars at hand. The newspaper man took one with four stout men to pump it, and in an arm-chair, with an extemporized platform and awning, started for Ogden, 134 miles distant, where he arrived the next day with face peeled by the sun and about exhausted from the shaking up. Another hand-car party started for Butte, 260 miles north. Your correspondent had offered to run an engine, if one of the travelers could be found to "fire" it, if the railway authorities would run one down into the yard and conveniently leave it for us to "capture," which meant "borrow," as had been several times done by the "wealers"; but, while the Yankee parson could "run" the engine, no one could be found to shovel coal.

Then a four-horse stage was hired and ten venturesome ones of "the boycotted" packed themselves into space for eight, taking provisions for the way. The start was dramatic, a crowd coming out to see us off, composed of other travelers and strikers. One wag protested against our taking any "Pullmans" in our train and proceeded to uncouple the traces of the leading pair of horses. Sallies of humor and chaff were abundant, and, finally, what the "Westerners" call the "outfit" was off for its 150 miles of staging. The start was at eight o'clock in the evening and till one o'clock A. M. led through a lava-walled cañon where, without seeing, was heard the dashing stream and the buzzing mosquitoes, who also bit viciously; then rest for two hours, some at cards, some sleeping in chairs at the wayside hotel, and the superintendent of missions on a haymow, where a loose horse nearly rolled on to him; then hot coffee, as thick as soup, and we were off again, Venus flashing over the eastern mountains the fact that day was coming soon.

Now three coats on your back were none too much, but before noon one was a dreadful burden, while collars wilted and each man was coated with dust; lava ridges were crossed, valleys and cañons penetrated and "divides"

climbed. The fellow-travelers were natives of all quarters of the United States, Jew, Gentile, Mormon, Catholic, Protestant and infidel, Harvard, Yale, Amherst and Leland Stanford educational institutions being represented. The "unexpected" is always being found as to the antecedents of those one meets in the West. At the noon stopping place the writer sought out the Presbyterian missionary in the Mormon settlement and was surprised to discover an alumnus of his own seminary, while the wife recognized the traveler as once pastor of a church near her Connecticut girlhood home.

The humors of that trip are too many to recount. Another evening came; the writer had kept on the driver's box most of the time to keep out of the tobacco smoke which seemed to so much solace the others. Having slept less than a half-hour the previous night, he was nodding and in danger of falling off when the wild scapegrace by his side, who had been "rusticated" at two or three universities, locked his arm in that of the parson, while the native of New York "chaffed" the sleepy "dominie." And now came an opportunity; the Mormon driver was all "ears." Little by little the wild young man let out that he had pious parents, his mother dying when he was six years old and his father when he was twelve, when began the tribulations of a lad with plenty of money. He had "fitted" at Exeter, N. H., entered Harvard, been at Yale, had gone from one to another thing till he was here, and was dumbfounded that all day long he had been unconsciously using profanity in the presence of a minister of the gospel. Evidently he was honest, and one of the many we discover in this country who have forgotten the teachings of childhood.

Midnight found the party at a railroad station, where it was learned that a local train had gone up the line the night before and would be back in the morning, and after four hours' rest they were aboard, and, as the car began to sway, they remarked how delicious the motion was when compared with the stage in which they had been squeezed, bumped and broiled the previous day. When walking to the station the Catholic traveler whispered to the Congregational minister: "That's one of the toughest crowds I was ever in; and last night, when we got to the hotel, I feared some of us would have to double-up in rooms, and I made up my mind that there was but one man in the party with whom I would do it, and, parson, that was you! I would sit up in a chair first." The parson replied that that was just what he had thought of his companion. So there was mutual admiration. But when the party separated, from the kindly words spoken, it was evident that if the minister of the gospel had not made himself obnoxious in that medley of travelers neither did they think he had dishonored his faith or profession. Altogether it was an experience; but one is enough.

The people of America have proved that the blending of the sweet currents of different family lives in social intercourse, in recreation and—most original of all—in education can take place freely and joyously without any sacrifice of man's reverence for woman or woman's reverence for herself; and, springing out of these naturally mingled lives, there must more and more come those sacred and happy homes which are the surest guarantees for the moral progress of a nation.—*Drummond's Ascent of Man*.

For a prophet or a religious teacher to denounce irreligion is always easy, because, of course, he enlists the religious people on his side, but the difficulty is when he has to resist what is generally held to be religion, for then the religious people have only to bring against him a charge of heresy, of infidelity, of blasphemy, and the irreligious people will join the hue and cry, glad for once to be on the side of religion in a case so congenial to their own tastes.—*Robert F. Horton*.

## News from the Churches

## PASSING COMMENT.

An unusual record of new members received comes from two churches in the Interior.

Individual communion cups for another church in an Ohio city! The particular service adopted was invented by a pastor living in that city.

Seventy-nine years of Christian service during a century is the extraordinary record of a regular attendant of a church in New York State.

A Connecticut church makes a remarkably good financial statement. The parish work of the pastor is also to be commended, since an equal distribution of his calls would have enabled him to visit the home of each of his parishioners three times during the year.

Churches which propose to open a free reading-room would do well to try the plan suggested by a Michigan church for starting a library.

A general increase of benevolences would undoubtedly be the result, if more churches would enlighten their members in regard to worthy objects, as is done in an Iowa church.

Almost without equal, in point of time, is the pastorate of a Massachusetts minister who has served one church all his life.

What would some of our Eastern pastors think were they called upon to travel thirty miles by carriage and to preach four sermons every Sunday, as a North Dakota pastor does.

Let some of the churches which have cut down their missionary gifts notice the increased rate at which a Vermont church is helping the cause. A particular object for a special gift is mentioned under a title just below.

## A PRIMITIVE COMMUNION SERVICE.

On a recent Sunday there were gathered in a rude church on the mountain side, in one of the States of our Union, a company of earnest people who had met for the purpose of celebrating the communion. Had any representatives of our prosperous New England churches chanced to be there, they would have seen a strange sight, unusual in its simplicity. There was no carved table, no polished silver or well-bleached linen, but a pine box turned up on end covered with a piece of newspaper; upon this a cup without a handle and a chipped plate; on the plate a handful of crackers and in the cup some sweetened water.

These arrangements are perhaps sufficient, provided there be a spirit of sincere devotion, yet it hardly seems necessary that any church in this richest land under the sun should be limited to such severity of outward life. Even though the bowed head, the humble mind, the earnest prayer, the song of praise were there, why should not these people share in the refining influence of somewhat more elaborate and beautiful furnishings for the service?

These are some of the conditions, however, in one of the districts where the A. M. A. is doing its work. Even a second-hand communion service would be a means of grace to these people. Any one who is anxious to know more about this church may inquire of the Eastern office of the A. M. A., Room 21, Congregational House, Boston.

## CLEVELAND'S AGGRESSIVE PASTOR.

Cleveland officials and citizens have recently been greatly stirred by Rev. William Knight, who has shown, after thorough and painstaking investigations, that one of the best known public schools in the city is surrounded by saloons of the lowest class and houses of low repute. He made the facts public in a strong and startling sermon, calling upon the authorities to remove the school or to abolish these places of vice. The community is in full sympathy with the fearless young preacher, the reputable newspapers of the city cordially indorse his demand, and the school director and the police authorities have begun a vigorous campaign of house-cleaning in the infested

neighborhood. Part of the property leased for saloon and other purposes is owned by officers and members of prominent churches, some of whom declare their purpose to correct their share of the evil as speedily as possible; others, however, resent any interference with what they regard as their private affairs. Public sentiment is aroused against those who directly or indirectly draw revenue from vice, and this feeling received a strong stimulus from the inspiring influence of the recent Christian Endeavor Convention.

Mr. Knight was pastor of the East Madison Avenue Congregational Church before becoming associate pastor of the First Presbyterian Church. He has now accepted a call to the First Congregational church of Saginaw, Mich. His work in Cleveland has been brave and effective, and his departure from the city is a cause of general regret.

Our ministers take August for their vacation month, more for rest from work than to escape uncomfortable weather. Mr. Mills is in the Adirondacks; Dr. Ladd spends six weeks in Nova Scotia; Secretary Wright combines business and pleasure in Northern Michigan; Secretary Fraser will spend August in Woodmont, Ct.; Mr. Metcalf stays with Pilgrim Church, which continues its Sunday services morning and evening as usual; Mr. Carroll spends August with his former parishioners in Hudson; Mr. Scovill is at Ashtabula; Mr. Hull and his newly wedded wife are at their summer cottage at Bonnybank, where Dr. Ladd and Dr. Brand also have cottages. Rev. E. Lyman Hood is slowly recovering from the serious ill health which followed his years of indefatigable service in the Southwest. He is still living in Cleveland, and is able again to preach occasionally.

Rev. A. B. Cristy of Albuquerque, N. M., is in Cleveland for a month, supplying Lakeview Chapel. Rev. H. W. Pope of the International Christian Workers' Association remained in Cleveland two weeks after the Christian Endeavor Convention, telling the churches about the association's plans and work. He preached at Euclid Avenue Church July 22. During August Rev. John Doane, now of Lincoln, Neb., supplies Plymouth Church, of which he was for several years associate pastor. Rev. G. R. Leavitt, D. D., after a trip through Southern Europe, has returned to the English lakes. He is somewhat improved in health, though not yet entirely well. The Cleveland *Leader* recently published a letter descriptive of his trip, which was greatly enjoyed by his many friends. Rev. L. T. Taylor brings his family in August to the neighborhood of Cleveland and begins his pastorate at Plymouth Church Sept. 1.

I. W. M.

## NEW ENGLAND.

## Boston and Vicinity.

CHARLESTOWN.—The First Parish Church will be closed during the month of August, when the pastor will be away on his vacation.

JAMAICA PLAIN.—The Boylston Church will continue its regular services during the summer. The pulpit will be supplied by the assistant pastor, Rev. Laurence Perry. Rev. Ellis Mendell is spending his vacation at Bass Rocks, Gloucester, Mass.

DORCHESTER.—Pilgrim Church was broken into by thieves last Friday night and numerous articles of value, including two clocks, were stolen. Some of the pastor's property was also taken from his room.

## Massachusetts.

LYNN.—Rev. J. N. Taft of Brooklyn, N. Y., was with his former church, the Chestnut Street, July 22, after an absence of seven years.

LYNNFIELD.—The Second Church, which has been beautified on the interior by fresco and dado work, was rededicated July 29. The sermon was by Rev. H. L. Brickett, the pastor. Pleasant features of the service were the baptism of four children and the special singing by a quartet from Boston.

HAVERHILL.—The North and Center Churches hold union services through August. Rev. G. H. Reed will spend his vacation at Kennebunk, Me., and New London, N. H. Rev. C. M. Clark will tour through the White Mountains, stopping at Wolfboro. The West Church will remain open; Rev.

J. N. Lowell will summer in the Franconia region, New Hampshire. The East and Riverside Churches close during August; Rev. G. L. Gleason will spend some time at his farm in Topsfield. The Union Church continues its usual services. Rev. George Benedict is camping with his family on the banks of the Merrimac, four miles below the city. He will attend to his pulpit and parish work until September.

LITTLETON.—Action in regard to the resignation of Rev. G. B. Frost and his wife, who has served as associate pastor, has been deferred until one year from next September. It was voted that Mrs. Frost be asked to continue as pastor on account of Mr. Frost's ill health.

GREENWICH.—Rev. E. P. Blodgett closed a pastorate of fifty-one years with the church July 29. With one exception this is the longest pastorate in the United States. A council of dismission met July 25 and confirmed his resignation, which was tendered last September. Mr. Blodgett was educated in the schools and college of Amherst, and immediately after graduating from Andover Seminary he went to Greenwich, where he preached his first sermon March 5, 1843, and was ordained and installed in the same year. For forty-three years he was absent from his pulpit but once. The long pastorate has been one of affectionate relationship between pastor and people, and the farewell sermon was one of pleasant recollections which bore testimony to the earnest service of the retiring pastor.

## Maine.

FREEPORT.—During the erection of a new building services are held in the Town Hall with good congregations. The foundation of the new meeting house will soon be completed. The architecture of the new structure is to be after the style of the English country church. The main audience-room will seat 350 persons and the vestry, opening out at one side, 150.

GORHAM.—The women of the church, Rev. G. W. Reynolds, have engaged during the past year to build a chapel. They have already succeeded in raising \$1,000.

FOXCROFT AND DOVER.—The church has adopted a plan of systematic distribution of information in regard to benevolent objects, so that contributions may be given intelligently.

LISBON FALLS.—Rev. C. W. Rogers, Free Baptist, proposes to take a two years' course at Bangor Seminary and enter the Congregational ministry.

NEW GLOUCESTER.—The interior of the church has been remodeled and repaired. A concert, assisted by Portland talent, was given July 19 to help raise money for the expenses.

SKOWHEGAN.—The spire of the meeting house was blown over into the street by a tornado July 26 and much damage was done, especially to the electric wires.

The interdenominational committee met recently at Waterville to consider the expediency of uniting the two churches in Bingham.—Rev. W. T. Jordan, after a long illness, has resumed his labors at the Free Church, Deering.—The State conference is invited to Westbrook for its meeting in 1895.

## New Hampshire.

UPPER BARTLETT.—Mr. A. P. Bourne, a recent graduate of Andover Seminary who is supplying here for the summer, has just organized a Christian Union of all residents willing to unite in the work as a preliminary step to the formation of a church. The Chapel of the Hills at Bartlett, built by summer visitors from Boston in 1854, was the first place of worship in the White Mountain Notch.

SOUTH MERRIMAC.—About a dozen young people have formed a class for the study of political science under the instruction of Mr. M. E. Meriam, who is acting pastor of the church.

## Vermont.

EAST BARRE.—The new church organized July 24 is the result of work done the past two or three years during the growth of the village from one or two houses to its present thrifty condition, by reason of the development of the granite business. Of the eight members five were males and heads of families. It is the only church in the place and at present unites all religious interests. This is the fifth church organized in the State since September last, all but one in places where there is no other religious service.

WESTMORE.—Every member of the council invited was present at the ordination and installation of Mr. C. O. Gill over this young church July 25. This is the first settlement of a pastor in the town and the minister's wood lot, valuable for its timber, has until now remained unused. Mr. Gill was a Yale athlete, formerly in the university crew and captain of the football team.



**BARTON.**—This church, under the leadership of Rev. A. C. Swain, has recently made a special gift for the work of the A. M. A. In view of the great work undertaken by the association and of the financial stress now upon them an increase of last year's gifts was made at the rate of 133 per cent.

Three new workers have joined the force of young women employed in the State—Miss Bella A. Hume of New Haven, Ct., Miss Etta Miller of New York and Miss Brokaw of Chicago. With those now taking vacation ten are in commission of the domestic missionary society. Several other bands are employed by churches and Christian Endeavor Societies.

#### Connecticut.

**WINDSOR LOCKS.**—The annual report of the church, Rev. Richard Wright, shows a total membership of 139, nine being added during the year. The total benevolences during the year, \$2,483, are nearly equal to the expenses, \$2,737. The financial condition of the Sunday school and Y. P. S. C. E. are also good. The pastoral calls number nearly three times as many as the total membership.

**NORWICH.**—The steeple of the Broadway Church edifice, the highest in the city—198 feet—was struck last Sunday, a large portion of it, sixty feet long, being taken off. The roof of the building was also injured by the falling bricks. The damage to the structure amounts to about \$5,000, covered by insurance. The steeple will be torn down.

**HARTFORD.**—Another church has been organized in Glenwood. It is in the western part of the city in the immediate neighborhood of extensive manufacturing, a region which promises a rapid advance in population and resources. Mr. A. C. Ferrin will act as pastor of the church.

#### MIDDLE STATES.

##### New York.

**CARTHAGE.**—Mr. Isaiah Wood, a member of the church, reached his 100th birthday July 21. He has been a Christian seventy-nine years and connected with the denomination about fifty years. On the Sunday following his birthday he was in his accustomed place at church, though unable to hear much of the service. The pastor, Rev. J. B. Felt, preached a sermon on A Happy Old Age. The youngest member is nine years of age and has been in the church two years.

The church in Harrisonville has ceased to exist and the property is sold.

#### THE INTERIOR.

##### Ohio.

**SAYBROOK.**—During the three years in which Rev. C. W. Grupe has been pastor the church has received additions at every communion. It is a small country church, but it contributes to all the societies and is doing a strong work.

**LIMA.**—The church introduced the use of the individual communion cup at the July service, to the great satisfaction of the pastor, Rev. J. F. Davies, and the members.

##### Illinois.

**PEORIA.**—Union Church celebrated the tenth Sunday school anniversary, July 22, on Mr. L. F. Houghton's lawn, where the school was organized. Mr. Houghton has been the efficient superintendent from the beginning and the school has gathered once each year on this spot. Regular services were held morning and evening under a canopy and different laymen made brief addresses. At the Sunday school session over 400 persons were in attendance. At present interest centers around the new house of worship, which will be completed in the early fall after the arrival of the new pastor, Rev. Alexander Monroe. The building will seat over 700 persons and will be well equipped.

**CHICAGO.**—The constitution of Mizpah Chapel, under the care of the Covenant Church, denies fellowship to any person who is not a total abstainer and opposed to the liquor trade. In the articles of faith the belief is declared that every member should oppose the use of intoxicating liquors and oppose the licensing of the traffic.—The dedication services of the Diversey Avenue Church, Rev. C. A. Paeth, were held July 22. At each of the three services a sermon was preached. The value of the property is \$23,000. Besides the auditorium there are five Sunday school rooms, a ladies' parlor and lodging-rooms for the pastor on the second floor. Memorial windows add greatly to the appearance of the building. The structure alone cost over \$12,000, of which all but \$2,000 was provided for by the close of the services.

##### Indiana.

**INDIANAPOLIS.**—Rev. O. C. Helming, a recent graduate of Union Seminary, is supplying People's Church for the summer. Mr. Helming, formerly a Presbyterian, has become a Congregationalist, as a result of his seminary study and experience, and

expects to go to Kansas in the fall.—Pilgrim Church is fortunate in the growing impulse which has come to its work in the labors of Rev. S. W. Pollard. Duties consequent upon the revived condition of the church and the enlarging congregations have caused a postponement of the pastor's vacation. A church club of men has been organized called the Men's Aid Society.

**ANDREWS.**—The work of Missionary Jones and the railroad church here has been greatly obstructed by the recent strike. A meeting of the congregation has been called and Superintendent Curtis has been notified of the situation.

The home missionary office reports an unusual number of ministers applying for vacation preaching and no churches calling for such service. It is evidently hard times with ministers and churches in the State.

#### Michigan.

**PONTIAC.**—The free reading-room in the church is well patronized. A liberal response to an invitation by the pastor, Rev. B. F. Aldrich, for each person in the church to contribute one volume has aided materially in the formation of a permanent library.

**GRAND RAPIDS.**—At every communion for three years new members have been added to the South Church. The C. E. Societies enroll 203 members.

**OLIVET.**—Rev. E. F. Norton, recently ordained, has been professor of modern languages in Olivet College for six years. He now expects to enter the active service of the ministry.

#### Wisconsin.

**MAPLE VALLEY.**—A church will probably be organized soon from the mission lately started. A society preliminary to such action has been formed of twenty-two members. This progress is due largely to the zealous work of Mr. S. M. Anderson.

A mission has been organized in Park Falls which will be carried on in connection with the work at Butternut.—The church in Iron River is the only Protestant organization among a population of 2,500. The work is prospering and growing in influence.

#### THE WEST.

##### Iowa.

**EAST DES MOINES.**—Sunday evening services are held by nine denominations united during the summer. The pastor in whose church the service is held has charge, but another preaches.

**NEWELL.**—During the first year of Rev. N. F. Douglass' pastorate there have been sixteen additions. The women have had the pulpit platform newly carpeted and the pews and woodwork of the interior freshly painted.

Mr. Claude Longman, a theological student, is supplying the Owens Grove church and the Portland out-station.—The Dinsdale church, Mr. A. W. McNeal, is building a parsonage to cost about \$1,000.—The congregations at the Oakland church, Rev. J. T. Blanchard, crowd the house every Sunday, especially in the evening.—The College Springs church is building a parsonage.—The Anita church, Rev. J. T. Marvin, has given two chandeliers, six lamps each, to the church at Runnells.—During the absence of Rev. E. M. Vittum in New England galleries will be built and other improvements made in the meeting house in Grinnell at an expense of about \$3,000.

##### Minnesota.

**BRAINERD.**—This town has never experienced such a revival as during the past months. Union services were held for three weeks in May by Evangelist C. N. Hunt, seven churches uniting, among them two Swedish. Owing to the weak financial support of the churches during the depressing times the work was hindered, but the general standard of Christian living has been raised and the churches strengthened.

#### North Dakota.

**MT. PLEASANT.**—As a result of the Sunday school work carried on here a church of about ten members has been organized. Rev. E. E. Saunders is doing missionary work in the vicinity.

Rev. N. G. Rich of Michigan City preaches at four different churches every Sunday, which necessitates a drive of thirty miles.—A Sunday school has recently been started at Bisbee. Rev. P. J. Reeves of Cando preaches every other week.

#### South Dakota.

**YANKTON.**—Rev. A. E. Thomson closed his work here last Sunday. Next year he will engage in evangelistic work and he has already received many applications for such services.

#### Colorado.

**DENVER.**—Rev. A. G. Upton has so far recovered his health that he has taken charge of Olivet Chapel, a mission church in the city. In connection with the chapel are several rooms, which will afford opportunity for work along institutional lines. One

of them will be furnished at once for a reading-room. The church has been much scattered and discouraged, but enters upon the work with new interest and enthusiasm.

**LONGMONT.**—The church, Rev. H. E. Thayer, has adopted plans for a new building and work will begin at once. When completed the edifice will be one of the finest in Northern Colorado. The two lots upon which the building will be erected are a gift to the church.

#### PACIFIC COAST.

##### California.

**SANTA MONICA.**—The church, which has accepted a valuable piece of property under the conditions stated last week, has already received \$500 of the \$1,500 to be raised before Jan. 1 for its new building.

**RIO VISTA.**—The church has been strengthened by four revival seasons during the last eight years, the membership being more than doubled and the average congregation trebled.

#### CHRISTIAN ENDEAVOR NOTES.

Endeavorers in the United States navy were represented at Cleveland by two of the three active members belonging to the society on the Cincinnati.

The advance of Christian Endeavor in Great Britain during the past year has been especially marked in Wales, and not a little literature about the society has been issued in Welsh.

The Washington State Convention at Spokane was fitly described as "a workers' convention." Missions, Soul Winning and Good Citizenship were the topics that received especial attention. A very attractive social feature was the reception given in honor of the delegates by the Westminster Church, with which the convention met. The Juniors of this church received the banner for the best record in starting new Junior societies.

#### WEEKLY REGISTER.

##### Calls.

CLARK, Daniel W., Wellfleet, Mass., to West Concord, N. H.  
FISHER, J. A., Dwight, Ill., to Plymouth Ch., Omaha, Neb. Accepts.  
HERRINGTON, Erastus C., to continue his pastorate in Newaygo, Mich.  
HOUSTON, Albert S., to Eddyville, Io.  
KIDDER, Abner, Eau Claire, Wis., to supply in West Salem for four months. Accepts.  
LEWIS, Franklin C., Oberlin Seminary, to Elliott, Io. Accepts.  
MAA, Frederick H., declines call to Fourth Ch., Oakland, Cal.  
MCBRIDE, William, to Second Ch., Wells, Me. Accepts.  
NOYES, Henry H., Freeport, Me., accepts call to Island Falls.  
POND, Chauncey N., Oberlin, O., to supply alternate Sundays in North Bloomfield. Accepts.  
POOLE, Francis A., Sanford, Me., to Topsfield, Mass. Accepts.  
POWELL, Frederick S., to Clio, Mich. Accepts, and has begun work.  
STROUT, Joseph W., Thomaston, Me., to Cummington, Mass. Accepts.  
STUBBINS, William H., Manson, Io., to Highland, Ill. Accepts.  
TEUBER, A. C., Chicago, Ill., to Glen Ullin, N. D. Accepts, and has begun work.  
WALKER, David, Chicago Seminary, to North Troy, Vt. Accepts.  
WILSON, George H., Hinsdale, Ill., to Yankton, S. D. Accepts, to begin work Sept. 1.

##### Ordinations and Installations.

GILL, Charles O., and J. Westmore, Vt., July 23. Sermon, Rev. A. C. Swain; other parts, Rev. Messrs. O. G. Baker, E. A. George, C. H. Merrill, J. K. Fuller.  
LEWIS, Franklin C., of Saybrook, O., July 18. Sermon, Rev. F. Berry; other parts, Rev. Messrs. G. W. Belsey, M. B. Morris, J. L. Collier.  
MATHEWS, Rupert B., of Newcast, Me., July 24. Sermon, Prof. C. A. Beckwith, D. D., other parts, Rev. Messrs. O. W. Folsom, J. G. Merrill, J. S. Williamson, R. W. Jenkin, E. C. Whittemore.  
NORTON, Edwin F., of Olivet, Mich., July 24. Sermon, Rev. H. S. Mills; other parts, Prof. J. L. Daniels, D. D., and Joseph Estabrook, Rev. Messrs. W. H. Warren, W. L. Tenney, W. A. Briggs.

##### Resignations.

DAVIS, Hardin W., St. Joseph, Mich., withdraws resignation at the request of the church.  
MADGE, Walter W., Petaluma, Cal.  
MASON, Charles E., Buena Vista, Col.  
MASSIE, William M., Adin, Cal., and receives call to Susanville.  
RODGER, James G., First Ch., Ogdensburg, N. Y., to take effect Sept. 15.  
WHYTE, George M., Aurora, Wils.

##### Dismissals.

BLODGETT, Edward P., Greenwich, Mass., July 23, after a pastorate of fifty-one years.  
DAY, William H., asst. pastor New England Ch., Chicago, Ill., July 9.  
LONGREN, Charles W., Barre, Vt., July 24.

##### Churches Organized.

EAST BARRE, Vt., July 24. Eight members.  
MT. PLEASANT, N. D. Ten members.

##### Miscellaneous.

BEEDE, Aaron, Alfred, Me., has been elected dean of Redfield College.  
BUSHNELL, H. A., Galesburg, Ill., LOWRY, J. G., Niles, Mich., and WADDLE, J. W., North Dakota, have each received the degree of Doctor of Divinity from Knox College.  
CLARK, Frank G., Plymouth, N. H., has been unable to continue active work on account of sickness. He will not resume his duties till September.  
HULL, John C., Freeburg, Me., has been called to the presidency of Salt Lake College.  
LOVE, William D., Pearl Street Ch., Hartford, Ct., has received the degree of Doctor of Philosophy from Hamilton College in recognition of his historical researches.  
MORSE, Edgar L., closed his work at Immanuel Ch., St. Louis, Mo., in July. He will spend August in Racine, Wis.

MOSES, Dighton, formerly of Granby, Ct., has accepted the office of chaplain of the State prison in Wethersfield.

PIERSON, Arthur T., D. D., closed his service as acting pastor of Salem Street Ch., Worcester, Mass., July 23.

STEMBRIDGE, Alfred E., First Ch., Springfield, Ill., has received the degree of Doctor of Divinity from Franklin College.

#### OTHER CHRISTIAN WORK.

Rev. James M. Dickson, D. D., recently pastor of Pilgrim Church, Providence, R. I., was installed over the Eastern New York Reformed Church of Brooklyn, July 2. The Thirty-fourth Street Reformed Church of New York, which Dr. Dickson left five years ago to go to Providence, sent to him a hearty greeting on his return to the denomination and to the vicinity of his former field.

#### CALENDAR.

- School of Applied Ethics, Plymouth, July 12-Aug. 15.
- Christian Workers' Convention, Northfield, Aug. 1-13.
- American Social Science Association, Saratoga, Sept. 3-7.
- American Library Association, Lake Placid, Sept. 15-20.
- A. B. C. F. M., Madison, Wis., Oct. 10-13.
- New England Conference of Charities, Newport, R. I., Oct. 10-13.
- A. M. A., Lowell, Oct. 23-25.
- Christian Workers, Toronto, Can., Oct. 25-Nov. 1.

#### GLEANINGS FROM OUR MAIL BAG.

##### A CRITICISM OF "FRANKLIN."

"Franklin," in his letter published in your issue of July 5, criticises the Pullman employees for their dissatisfaction with their surroundings, attributing it to their fondness for liquor and tobacco and their unwillingness to submit to conditions promotive of the general good, and saying that the men think the company should furnish all advantages without requiring anything in return. This criticism seems to me unfair, and, while the collapse of the boycott which followed the strike has ended the struggle as a matter of national news, this point will bear study as touching the root of an unsuccessful attempt to solve the labor problem.

First, as to the facts. While it is difficult to be sure of any facts if we rely solely on daily news dispatches, yet from this source and from conversations with intelligent men who have been at Pullman and view this trouble from outside I feel fairly certain of a few general statements. Strikes have not been unknown or infrequent at Pullman in the past. Sometimes there have been more than one in a year. Assuming the truth of all that has been said about the benefits conferred upon the men by the company, I have not seen it disputed that the company during its last fiscal year paid dividends of eight per cent. upon a capitalization of \$36,000,000 and carried more than \$4,000,000 to surplus, that dividends have been paid at the same rate to date, and that the men have during the past eight months paid the company the same rents and other charges while receiving from it wages reduced from fifteen to thirty per cent.

These facts may not constitute a full justification for a strike this spring, but they certainly go far to justify the dissatisfaction of the men with their conditions. The frequency of previous strikes shows that the root of the matter lies deeper than the question of wages, and I cannot but feel that it is found in the Pullman system itself, independent of any specific abuses which may have grown out of it and appear just now. In saying that the men think their personal liberty has been infringed, your correspondent describes a feeling which, while it may find expression among weak or vicious men in a way not to be commended, is not to be disposed of by criticism aimed solely at the manner of that expression or the direction which it takes. The great fact underlying this feeling of restraint is that the men pay the larger part of their earnings, directly or indirectly, to the same company from whom they receive them. The practical control which the company thus exercises over the men's lives constitutes a despotism which is none the less real because claimed to have for its object beneficence to the men. Nor is it a denial that such is the case to say that any individual can live outside the company's territory, for the great majority of the employees must live within it; or to say that any one who is displeased with his present condition may better it by leaving, for the point at issue is that particular condition itself, and not the possibility of entering or leaving the place where it prevails. This is not an argument for socialism or communism, but surely the only power which can rightly interfere with a man's personal liberty is a government of which he is a part and in the management of which he has a voice. Any attempt on the part of a private corporation to assume any of the functions of even a municipal

government must be unsuccessful in a democratic community, because such assumption is hostile to the principle that government shall be by the people as well as for them.

Is there not danger, especially in a religious journal, of unjust criticism of the working men's position in labor troubles, even when the injustice consists merely in criticising the acts or statements of the worst men rather than the principles underlying the action of the whole body? An intelligent man said of Franklin's letter that it was characteristic of the attitude of the church and the religious press toward the working men, which was always prejudiced against them. This characterization may be too strong, but it certainly suggests the advisability of being very sure as to our facts and logic and the temper of our discussion when we criticise working men, if we would bring them into closer touch with the church, with which many of them certainly are not now in sympathy. F. L. N.

#### A PLEA FOR FAIR REPRESENTATION.

A missionary of several years' experience in Japan, writing to thank us for an editorial in the *Congregationalist* of May 24, *Hopeful Signs* in Japan, makes an earnest plea for fair judgment and earnest sympathy on the part of the churches in America. He says:

We would by no means have the churches at home, whose work we are doing here, think that everything is rosy. We want them to know the difficulties in order that they may pray with us over them. But we are grieved to the heart at unfair and one-sided representations. For example, I have seen a statement that there is no direct earnest Christian, such as we would term strictly evangelical, connected with the teachers in the Doshisha. A falseness, more unjust statement could scarcely be made. We do our own thinking, and I would not want a man in our faculty who does not, who simply repeats old statements because they are old. We have no other purpose than to build up the kingdom of Christ. We look to Him as our Lord and leader. We rely upon the promised Spirit in our study and our teaching of the truth. We have no desire for the new, simply because it is new, but neither are we determined to hold to the old merely because it is old. We hold to the old until convinced that the new is truer. And in this we know ourselves in harmony with the spirit of the Congregational churches at home, and as long as we have the conviction that we are carrying out the principles for which the Congregational churches have always stood we shall look to them for their prayers and sympathy, and to our Lord for His blessing. . . . I rejoice that you have given to the churches a true and yet sympathetic statement of the situation here, a statement with which every impartial missionary here will agree heartily. For one I thank you for it.

#### ECCLIASTICAL RICK-RACK.

The presentation of medals, badges and banners is a fad at present. It is as meaningless and superfluous as the general conferring of honorary degrees. The great International Christian Endeavor Convention held in Cleveland was a very complete victim, and for the most part an unwilling one, to this deplorable fad. The thousands of Christian Endeavors gathered at the different meetings did not come together to witness the presentation of banners, and to spend from ten to twenty minutes at almost every session listening to ex-

tempore presentation speeches and responses, however well prepared. True Christian Endeavorers do not need a decorated piece of satin to induce them to do their duty. Christ, whom they follow, found His reward in the consciousness of right doing, and are the servants greater than their Lord that they should be presented with banners or badges for having done their simple duty? If these banners must be presented, why waste so much precious time in the process? The simple announcement that a certain State, society, or committee is entitled to a certain banner would call forth much heartier applause than comes after a weary listening to superfluous speeches, and witnessing the passing of a little tinsel from the hand of one person to that of another. In the name of thousands of Christian Endeavorers will not the committees of '95 and '96 see that more time be given to such soul-inspiring, uplifting, learned and practical addresses as were heard at Cleveland, and less time to the presentation of ecclesiastical rick-rack?

#### AN ENDEAVORER.

#### SERVING THE WEAKER CHURCHES.

Several of your correspondents seem deeply interested in our weaker churches. They fancy it must be a sublime thing to serve these churches. They know such service involves sacrifice, but have they any correct idea of the extent of the sacrifice involved? Take one case. A friend of mine, twelve months ago, chose a weak church in preference to a strong one, partly for pity's sake, partly to test a theory, which, like novelty, has its charms. The church guaranteed him \$500 a year and a parsonage—not too much, one would think, for a strong man in the prime of life and with a somewhat numerous family. The year has just closed and the church is behind with its payments \$150. What is he to do now? Sacrifice the balance—in other words, sacrifice his credit, honor and veracity? That he cannot afford to do, but he is anxious to know where the sublimity comes in and also why so many churches are so weak. C. C. C.

## No Vacation

For me, say many this year. To such we say, you may gain needed strength, refresh your wearied nerves, stimulate your appetite, and renew your vigor by taking Hood's Sarsaparilla. A few doses will convince you that it is doing you good, and you will soon be praising Hood's to others. Hood's Sarsaparilla will overcome that tired feeling.

## Hood's Sarsaparilla Cures

"Last summer I was very weak and was all run down. Sometimes I hardly knew how to work, and I had great distress in my head. I began taking Hood's Sarsaparilla, and before I had finished the third bottle I found that it was helping me. I have taken several bottles of it and would not be without it." Mrs. JOHN F. HALL, Box 32, Neshanic, N. J.

Hood's Pills cure all liver ills. 25c.

## INEXPENSIVE BEAUTY.

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## THE BUSINESS OUTLOOK.

While there are a few reports from scattered points of a rather encouraging character, such as resumption of work which had been interfered with by strikes and even of a better demand for a general line of commodities at some few cities, it is to be feared that the larger influences are not shaping for any very good business during the fall and winter. Within the past few days very serious damage has been done to the corn crop in the West, and as wheat is practically certain to be a relatively small yield and to bring to the farmer a very poor price, the outlook, as far as any Western trade goes, is not at all bright.

The prolonged tariff contest exerts an unfavorable influence throughout the East, where the protected industries are so considerable, and even after the tariff problem is settled there will come the period of trial under a reduced tariff, with many manufacturers feeling a doubt as to the outcome.

Again, the continued drain of gold away from this country, reducing rapidly the government's stock even to the danger point, cannot but retard any possible development of confidence in any direction. On the whole, there seems to be no satisfactory basis at the moment upon which to build any hopes of much better business during the coming fall and winter.

The market for securities of so great and extended an interest in New England is in a very unsettled state, for the most part. To be sure, prices for municipal bonds, for the long approved stocks of local railroad and manufacturing properties and for a few of the very best stocks and bonds are strong and nearly as high as ever. But there is no improvement—on the contrary, there is a retrograde movement in sentiment as to the vast interests of this section in Western railroads. The damage to these properties through the great strike and through the disasters to crops is unhappily supplemented at a most unfortunate moment by revelations of deceptive, if not dishonest, methods of publishing earnings and financial conditions of one of the largest railroad corporations in the country. The exposure, incomplete thus far, of the manner in which earnings of the Atchison Railroad have been made to look grand and profitable is one of the severest shocks to confidence in railway properties and management among many such shocks in recent years. If the simplest of facts about a railway, the gross earnings, is so susceptible of manipulation as appears to have been the case with the figures reported by the Atchison management, and if such practices are, or have been, at all general, what basis at all is there left for confidence in any railway values whatever? It becomes important, then, to discover how far these deceptive practices have prevailed. Meanwhile, the very natural first effect of the disclosures is to excite a deep and widespread distrust of the whole group of speculative Western railroad properties—a distrust which, most unfortunately, comes right on top of most discouraging reports of business and outlook for business for all such properties.

## Deaths.

(The charge for notices of death is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BOYD—In Amherst, July 19, Helena, daughter of Rev. H. W. and Mary Bridgman Boyd, aged 3 mos., 9 dys.  
CURTIS—In Raleigh, N. C., July 14, Ernest H., youngest son of Dr. and Mrs. A. W. Curtis, missionaries of the A. M. A., and brother of Rev. William L. Curtis of Japan, aged 24 yrs., 11 mos. He was preparing for the work of a medical missionary abroad when his health failed.  
HOUGH—In Berkshire, N. Y., July 22, Mrs. Emily W. Hough, aged 88 yrs. She was the mother of Rev. J. W. Hough, D. D., of Santa Barbara, Cal., and of Rev. J. J. Hough, D. D., of Berkshire, N. Y.  
PORTER—In Caribou, Me., July 22, Rev. Charles William Porter, a retired clergyman, aged 48 yrs.  
REDLON—In Industry, Me., June 10, Mary Helen, wife of Rev. Amos Redlon.  
RUSSELL—In Weston, July 14, Mrs. Mary M. Russell, aged 72 yrs.

## REV. HENRY GOODWIN BLINN.

Pastor of the church in Cambridge, N. Y., died very suddenly of heart failure, July 14, while on a visit at the home of his daughter in Jamestown, N. Y., aged 76 years. He had preached fifty years, twenty-four in Cambridge,

and possessed unabated mental vigor and full force as a preacher. Never was pastor more honored or beloved. He died "in the harness," retiring at night in usual health and awakened from the natural sleep to the glorious dawning of the eternal morning. "And he was not for God took him."

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Reserve Premium Fund.....4,225,692.00  
Reserve for Unpaid Losses, Claims and Taxes.....880,941.78  
Net Surplus.....1,009,548.33  
CASH ASSETS.....\$9,116,182.11

## SUMMARY OF ASSETS.

Cash in Banks.....\$193,631.78  
Real Estate.....1,563,781.37  
Bonds and Mortgages, being first lien on Real Estate.....608,799.37  
United States Stocks (market value).....1,408,550.00  
Bank and Railroad Stocks and Bonds (market value).....3,573,455.00  
State and City Bonds (market value).....891,682.74  
Loans on Stocks, payable on demand.....121,000.00  
Premiums uncollected and in hands of Agents.....718,505.67  
Interest due and accrued on 1st July, 1892.....36,816.18  
TOTAL.....\$9,116,182.11

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## WHAT MEN SAY.

—The vertebral column of humanity is intermixed with divine threads.—*Rev. Dr. Charles H. Parkhurst.*

—When you and I cease to dream dreams it will be time for us to give up being municipal reformers.—*Lord Rosebery.*

—The worst evil this nation has ended is the sale of human beings. The worst evil this nation has not yet ended is the sale of law.—*St. Clair McElwain.*

—The chief thing that this country now needs is not so much tariffs, free trade, civil service reform, this, that or the other; what it needs is a larger respect, such as we of New England have, for the laws of the country.—*Hon. George F. Edmunds.*

—In spite of my love for college athletics and my firm belief in its possibilities for good, I am compelled to admit that true sport seems to be on the decline. This is manifested by the introduction of the methods of practical politics into athletic negotiations, by sharp tricks on the field and by the unwelcome presence of professionalism among our athletes.—*Prof. George Wharton Pepper of University of Pennsylvania.*

—I believe that either through God's love or God's judgment we shall learn that the safety of the nation is not in trusts for the rich, but in co-operative industry which quickens energy and brings reward to all men. I also believe that government is a trust from God, who alone has the right to govern, and that He has given to every nation the right to say in what form it shall be clothed. God's providence will teach the people that their only salvation is to exercise their suffrage in the fear of God, and not leave it to men whom a plutocracy can buy as sheep in the shambles.—*Bishop Whipple of Minnesota.*

—If any one will travel along the Brandywine River he will see large powder factories, which are somewhat curiously built. They are constructed with three sides of stone and one side of the lightest timber. When an explosion occurs the timber side is blown out, but the stone sides are preserved. The right of free speech, free press and free ballot make the timber side of our political structure. They offer but little resistance to the explosions of popular agitation. Russia is built of stone throughout. When the explosion comes all the walls will shatter.—*Rev. John Snyder.*

—Never before in the history of the world was there a set of workers peculiar in being proprietors of nothing. And as they are not a property-holding class they are an irresponsible class, which is the seat of the modern problem. The corollary of this is that the cause which has created a property-less class has thus created a capitalist class. We may never expect industrial peace until the mass of workers regain a voice in the conditions of work. The comforts of life have nothing to do with this need; that more parlors have chromos in them is not to the point. We are endeavoring to realize democracy in politics and at the same time to realize what is not democracy in industry. One or the other, probably both, will have to be modified.—*Prof. H. C. Adams.*

—What I mean to say is, that the simple accumulation of wealth on the part of a man who detects and seizes upon the inherent possibilities of a given situation does not of itself increase the poverty of the poor. On the contrary, it surely diminishes the poverty of the poor, for it opens countless new avenues and opportunities for labor. . . . I cannot resist the conviction that there is in this country at large a vast amount of loose thinking in regard to the rights and the wrongs of what are sometimes called the laboring classes. A part of this wrong thinking is the result of a natural and commendable sympathy, and a part of it is the result of an indiscriminating sentimentality. In a vast number, if not in a

majority, of cases suffering has come from improvidence, from extravagance, or from dissipation. Let us take care that we do not attribute results to wrong causes.—*President C. K. Adams of Wisconsin University.*

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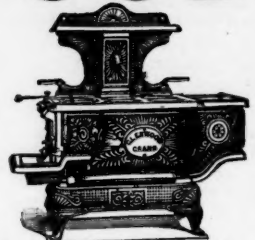
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